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THE SAYINGS OF JESUS OF NAZARETH

Bible. N.T. Gospels. Selections

The Sayings

OF

JESUS OF NAZARETH

With PREFACE by

Rev. Professor JAMES ALEX. ROBERTSON, M.A., Aberdeen.

"Never man spake like this man."

"He taught them as one having authority."

"All wondered at the words of charm which came from His lips."

"Lord, to whom shall we go? Thou hast the words of Eternal Life."

"The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me."

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PREFACE

A BOOK on the Sayings of Jesus is no new thing. The great words are the world's most precious possession. However often we traverse them, there is always a wide hinterland of unexplored meaning, where the seekers in the land of thought never tire of wandering.

Men have often desired to have them, free from their environment in the Gospels, so that they might be allowed to make their own unimpeded impression. And the desire has frequently been gratified in print. A new attempt must therefore not go out into the world of books without making some effort to justify its own special existence.

The earliest compilation of Sayings of Jesus is that now known as the *Logia*. It comes in all probability from the hand of the disciple Matthew. It is not this journal of Matthew's which is the subject of the present book; but *all* the extant words which fell from the Master's lips, as they are recorded in the New Testament, and in the extra-canonical writings, so far as they can be judged to be genuine words of the Lord.

In this respect, perhaps, the present book differs from all other published compilations of the Sayings. These words from beyond the bounds of the New Testament—from early Fathers, from fragmentary Gospels, and from *papyri* unearthed in recent years—are not easily

accessible. There may be some therefore who will welcome this attempt to give the most outstanding, the most probably authentic of these, in some congenial context.

Previous compilations practically confine themselves to the Sayings in the Gospels; isolating them entirely, as a rule, from the history and experience out of which they came. The principle followed in such books has been, either to attempt to give the sayings in chronological order, or to group them according to subject matter. In the former case, it is the usual harmonistic arrangement of the Gospel incidents that has been followed; not much, if any, account has been taken of the results of historical and critical research. The latter plan—of grouping according to subject matter—has a value of its own, no doubt. There is an obvious truth in the common-place, that the best interpreter of Scripture is Scripture. But there is a danger of taking this idea too narrowly. When one sacred utterance is thus placed alongside others for purposes of comparison and interpretation, what usually happens is that all the rich detail is shed off, and only the lowest common denominator of thought is thrust into the foreground. In the very process of comparison, the Sayings are removed from the atmosphere in which they came to being, and they suffer in consequence. Scripture is the best interpreter of scriptural word, only when Scripture is regarded as the record of the entire historical movement and spiritual experience out of which the words have emerged; and when it is employed as the background against which these Sayings must be set, if their true and living meaning is to be seen.

It is this principle which has been followed here. And in order to carry it out, some arrangement in chronological order had to be attempted. This has been done, not along the lines of the older uncritical harmonies, in which a place has been sought for every detail of the Gospel narrative ; but in the light of recent literary and historical research, and by the application of psychological laws and principles, so as to elicit the most probable development of cause and effect. And it was felt that, to do this adequately, the Sayings must not be set down *simpliciter* and without comment. Brief introductory and connecting paragraphs have been devised. And these form the distinctive feature of the present compilation.

To this plan an obvious objection will at once be raised. Why separate the Sayings from their present setting in the Gospels ? The reasons are clear. In a book professing to deal with the Sayings, perspective and proportion have to be altered, if they are to receive due emphasis. In the Gospels, incident is made to play as great, if not a greater part than the words of the Master ; and to some extent this diverts the attention. Further, the writers of the Gospels do not write in the first instance as historians but as men of faith. The Gospels are not biographies : they are loose collections of deeds and words gathered round the Supreme Personality. The evangelists write not to give disinterested narratives of facts about the Jesus of History, but to give testimonies about their Lord. Not that faith implies historical inaccuracy—any more than the craving for historical truth implies unbelief. But dates have little interest for the Evangelists, neither has the tracing of casual sequences among events. The

element of mystery, again, plays a greater part in the mind of the first Christian century than the critical spirit of our day will permit. Luke alone, indeed, makes any claim to write in exact order; but even he is only concerned to set down incidents as they were related to him: he seldom attempts to explain the sequence of events. Moreover, he was working without having before him all the *data* which the documents present to us. His order requires considerable correction and interpretation before we can be satisfied that we have an approximation to the order in which the events took place. For the first Christian century, the meaning of the Sayings was in the main quite clear. For us who live in a very different mental atmosphere, historical sequence is much to be desired if ever we are to get back to the full original import of the Words. And the attempt ought to be made with the resources at our disposal, even if the result is often meagre and uncertain.

The chronological order here offered makes no claim to finality; but it is the result of long and careful enquiry and study of the Gospels, using all the aids available. If it helps in any way to set out into greater prominence the Master's meaning, it will have served its purpose. And if the dispensing with the narration of as much of the incident as possible serves to set the Sayings into greater relief, another of the objects of the book will have been fulfilled. The sentences which here accompany the Sayings aim at doing this with the utmost possible economy in words. They are meant to exhibit the developing situation out of which the Words arose; and, by means of an occasional comment, to make clearer certain features of the mind of the Master, which are

enshrined in the words themselves. There is no intention of making them a substitute for the Gospel Story : indeed they pre-suppose a familiarity with the Gospels at every turn.

A word must be said about the form in which the Sayings themselves appear. The Authorised Version of the New Testament has been used as the basis. Sometimes a slightly differing translation of the agreed text has been made, where it seemed necessary, to elucidate the full force and meaning of the words. Some of the English archaisms have been removed. Further, where the best MSS. differ from the received text, *their* reading has been adopted, and the translation of the Sayings altered accordingly. In some cases this alters the sense for the better. In other cases it leads to an omission of certain words—words which a consensus of scholarship now regards as interpolation, as glosses on the margin of the MSS., which have crept into the text. Words and phrases and sentences which, there are strong reasons for believing, are by way of editorial accretions rather than actual Sayings of the Master, are also omitted.

It should be pointed out also that where the Sayings are identical or almost identical in the three synoptists, only one form of them has been given—as a rule Mark's version, but often either Matthew's or Luke's, where these add something that is not found in any of the others. Though these Gospels give warrant for suggesting that certain Sayings were repeated by our Lord more than once, these repetitions have been made only occasionally where the exigencies of the case seemed to demand it. But the parallel references have been given in a footnote at the end of each chapter. The reader,

wishing to consult these, can easily do so by looking at the passage quoted in the text of the book, and then referring to the footnote, where this reference is given and the corresponding ones set alongside it.

There remains the problem of the Sayings in the Fourth Gospel. The compilers have acted on the understanding that the Fourth Gospel is not so much a record of authentic Sayings as a book of interpretive reminiscences of Jesus; that where actual thoughts of Jesus are given, the form of them has frequently been altered to suit the thought-moulds of the community for which this Gospel was written; and the Evangelist, believing he has the mind of Christ, often makes his words flow on as though Jesus were speaking, where in reality it is he himself who is drawing out, in spiritual interpretation, Jesus' way of looking at life and God and His own relation to God His Father. The attitude of the reader to this Gospel, or at any rate to particular passages and words in it, may often differ widely from that of the present compilers; and he may frequently be disappointed at the absence of certain Sayings which have long ministered to the comfort and strengthening of the Church of Christ. The compilers would be grieved to think that the omission of these from this book might be regarded as a reflection cast by them upon their value. They are convinced believers in the eternal validity of the truths contained in the Fourth Gospel. Nevertheless, for the purpose of this book, it has been thought best only to insert those Sayings from this Gospel with regard to which there is a fair measure of probability that we are in close contact with the authentic voice of Jesus. It would take us too far afield to discuss the principles upon which this has been determined. But

it may be pointed out that, even where the Sayings of this Gospel are not given, they are frequently referred to in the parallel passages cited at the end of each chapter, or otherwise in the text of the book. The Address at the Last Supper is given almost in full.

JAMES ALEX. ROBERTSON,

Aberdeen.

August, 1920.

THE SAYINGS OF JESUS OF NAZARETH

THE BOY IN THE TEMPLE

THE boyhood of Jesus of Nazareth is marked by an incident which reveals how, early in His career, He entered into possession of the greateſt thing in His life,—His fellowship with the heavenly Father. The young Paschal pilgrim, left behind in Jerusalem, absorbed in the sacred observances of the Temple, and loſt three days from the returning band, answers His mother's reproachful queſtion, when at laſt she finds Him :

> How is it that ye sought me ? Wiſt ye not that I muſt be about my Father's house ?—(Luke ii. 49.)

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AT THE REVIVAL IN BETHABARA

AT the great religious Revival in the desert beside Jordan, when Jesus was about thirty, He was baptised, overcoming the prophet John's reluctance with these words :

> Suffer *it to be so* now : for thus it becometh us to fulfil all righteousness.—(Matt. iii. 15.)

¶ The Baptism was Jesus' sacramental recognition of His Divine Call as Son to be the promised and expected Servant of God. Conscious of measureless spiritual resources, He was drawn to the wilderness above Jordan to decide between the solicitations of the lower and the higher ways of fulfilling His vocation. To the temptation to gratify material human cravings He replied :

> It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—(Matt. iv. 4.)

To the temptation to be a religious necromancer, He replied :

> It is written again, Thou shalt not tempt the LORD thy God.—(Matt. iv. 7.)

To the temptation to be a political Messiah, He replied :

> Get thee hence, Satan: for it is written, Thou shalt worship the LORD thy God, and Him only shalt thou serve.—(Matt. iv. 10.)

¶ What was probably a frequent word on the lips of Jesus (there is evident uncertainty in the evangelists' minds about assigning it to any definite occasion) is placed here because it may have been first uttered by Jesus as His reason for taking an active part in the revival movement when He returned from the wilderness to Jordan:

> Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear.—(Mark iv. 21-23.)

¶ The first followers who attached themselves to Jesus were two disciples of John the Baptiser. When Jesus heard them coming after Him He turned and asked:

> What seek ye?—(John i. 38.)

And to their timid question as to where He lodged He made the prompt reply:

> Come and see.—(John i. 39.)

¶ The interview with Nicodemus took place in the early Judæan ministry. Was it the Baptiser's preaching that had awakened his concern? (cf. Matt. iii. 7.) Was the scene of the interview perhaps a cave by Jordan? Among the words which the Fourth Evangelist assigns to Jesus on this occasion are the following:

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . . Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. . . . Art thou a master of Israel, and knowest not these things?—(John iii. 3, 5-8, 10.)

¶ When Jesus began to assist in the repentance movement at the Jordan, His teaching must have disconcerted many who sought entrance to the Kingdom by John's way of austere asceticism. Some may have interviewed Him about it, even taken Him to task, in the superior tones of experts in the austerities of repentance and law-religion. The following parable (editorially grouped by Luke with another on the same subject) reads like an answer to some such reproaches:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men *are* extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner. I tell you, this man went

down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.
(Luke xviii. 10-14.)

¶ It was just before returning north from Bethabara to Galilee that Jesus found Philip and said to him:

Follow me.—(John i. 43.)

Philip was the means of overcoming the prejudices of his pious friend Nathanael; and the amazing insight of Jesus, who greeted him with the words:

Behold an Israelite indeed, in whom is no guile!—(John i. 47.)

led Nathanael to his great conviction. Jesus reminded him of their interchange of glances at that hour of crisis beneath the fig-tree:

Before that Philip called thee, when thou wast under the fig tree, I saw thee.—(John i. 48.)

Nathanael, it would seem, had been agitated by his failure to experience what so many had been experiencing under the fiery preaching of John. It was to end his agony that Jesus, recalling the wrestling of Jacob at the brook Jabbok, not so far away, assured Nathanael that he was no guileful Jacob who needed to be changed to Israel; and still harking back to this same old story, suggested that his experience would be Bethel and not Jabbok, thus crowning Nathanael's response of faith with this promise of deeper vision:

Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things

than these. Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. (John i. 50 f.)

PARALLEL REFERENCES

Matt. iv. 1-10 = Luke iv. 1-12.
Matt. iv. 4 = cf. John iv. 34.
Mark iv. 21-23 = Luke viii. 16 f; xi. 33; Matt. v. 15.

AT THE WELL OF SYCHAR

WHEN Jesus at length separated from the Mission of John, He passed northward. He happened to rest on Jacob's well. His interview with the woman there contrasts strikingly with the episode of Nathanael's call. The woman had had an eventful career of passion; her heart was tired and thirsty, yet she answered the wearied Stranger's mild request for a drink, in her accustomed bantering tones.

> Give me to drink,—(John iv. 8.)

He had said. And then, in contrast to her vulgarity, she heard Him name the sacred name:

> If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.—(John iv. 10.)

She did not understand His words, but she was subdued by His gentle courtesy, and called Him "Sir." He had appealed to her superstitious curiosity (for it was the magic efficacy of the patriarch's well that had drawn her so far with her pitcher), and now He appealed to the deeper thirst within her:

> Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.—(John iv. 13 f.)

Then to the cry for the quenching of her restless desire He responded by proceeding to make her conscience restless :

> Go, call thy husband, and come hither.
> (John iv. 16.)

She tried to prevaricate, but He held her to the point :

> Thou hast well said, I have no husband : for thou hast had five husbands ; and he whom thou now hast is not thy husband : in that saidst thou truly.—(John iv. 17.)

She tried once more to turn the conversation out of this uncomfortable channel by raising the ancient religious controversy between Jew and Samaritan, but in vain. It was a sublime opportunity for His striking deeper into her slumbering conscience :

> Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . But the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him. . . . God *is* a Spirit : and they that worship him must worship *him* in spirit and in truth.—(John iv. 21, 23 f.)

For the worship in sincerity and truth means the worship of penitence and confession, the broken heart.

THE EARLIEST PREACHING BY THE LAKE

THE message of Jesus' earliest preaching by the lake is put in very brief compass by the Synoptics :

> The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel.
>
> (Mark i. 15.)

¶ But we gather something of the lines upon which it ran, from Luke's account of His Sermon in Nazareth :

> The Spirit of the LORD *is* upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the LORD. . . .
>
> This day is this scripture fulfilled in your ears.
>
> (Luke iv. 18 f., 21.)

He dared to claim, in His preaching, the fulfilment of the prophetic word of the Servant, for He felt that His message was God-given.

¶ Although the saying :

> Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven,—(Matt. xviii. 3.)

was spoken at a later time, we may confidently regard it as a keyword of His message. Repentance to Him was the child-spirit, the discovery and acknowledgment of God as the Father :

> And call no *man* your father upon the earth : for one is your Father, who is in heaven,—(Matt. xxiii. 9.)

and the blissful apprehension that the *Summum Bonum* is a Divine gift and not an achievement :

> Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom.—(Luke xii. 32.)

¶ No doubt also He contrasted His message now, with that of his predecessor John, and we have later words of His which show how great He conceived the difference to be :

> Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist : notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.—(Matt. xi. 11 f.)

Luke's version of this last word is as follows :

> The law and the prophets *were* until John : since that time the kingdom of God is preached, and every man presseth into it.—(Luke xvi. 16.)

¶ Luke also gives us an indication of how His early preaching was received. The publicans and harlots for whom the repentance experienced under the Baptist's preaching was a reality, welcomed His message as glad tidings. The Pharisees and lawyers who had held aloof from John rejected it (Lk. vii. 29, 30). They could not understand how they, with their long legal servitude of God, should have no greater recognition than these idlers

who had professed an eleventh hour conversion. Jesus' comment on this legalistic attitude to things spiritual is well-seen in the parable of the *Labourers in the Vineyard :*

> For the kingdom of heaven is like unto a man *that is* an householder, who went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing about, and saith unto them, Why stand ye here all the day idle ? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more ; and they likewise received every man a penny. And when they had received *it*, they murmured against the goodman of the house, saying, These last have wrought *but* one hour, and thou hast made them equal unto us, who have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong : didst not thou agree with me for a

penny? Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last.—(Matt. xx. 1-16.)

¶ The parable of *the Two Sons* was probably also prompted by the widely different reception commented on by Luke:

But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. Whether of them twain did the will of *his* father? . . . Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.—(Matt. xxi. 28-32.)

¶ Jesus had the same sense of the imminence of the kingdom which John had, but to Jesus it was nothing catastrophic; He compared the unrest of the times to buds which showed that summer was near:

Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: so likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.—(Matt. xxiv. 32 f.)

¶ Doubtless, also in this early time, many of the Beatitudes with which the so-called Sermon on the Mount begins, were flashed forth from His radiant spirit. As they stand they seem to form a ladder of the way of life. No spiritual possession, but simply a recognition of spiritual poverty was necessary to establish a claim to citizenship. Such a recognition would mean tears from the deep well of penitence ; and the entrance by this lowly gate of humility must needs produce meekness. When the heart is thus humbled spiritual yearning begins, the hunger and thirst after righteousness, which first displays itself in the active virtue of mercy. This wakens a fuller recognition of the vastness and majesty of the Divine Mercy, and out of the resulting singleness of heart comes the Beatific vision. Far advanced on the way of life the soul becomes a sharer in the very activity of God, a reconciler, a peacemaker. And peace-making is martyr-work. He who engages in it must reckon on his hands and heart being pierced. But the beatitude of the martyr is full possession of the Kingdom. Verbally it is the same as the beatitude of the beggars, and perhaps the identity was intentional on the part of Jesus. But the most we can say of the spiritual beggar is that the Kingdom possesses him. It is promised to the martyrs that they shall sit " with Me in My throne " :

> Blessed *are* the poor in spirit : for their's is the kingdom of heaven. Blessed *are* they that mourn : for they shall be comforted. Blessed *are* the meek : for they shall inherit the earth. Blessed *are* they that do hunger and thirst after righteousness : for they shall be filled. Blessed *are* the merciful : for they shall obtain mercy. Blessed *are* the pure in heart : for they shall see God. Blessed *are* the peacemakers : for they shall be called the children

> of God. Blessed *are* they that are persecuted for righteousness' sake : for their's is the kingdom of heaven.—(Matt. v. 3-10.)

¶ Jesus claimed no absolute originality for the form of His message ; it was in line with all the past revelation which God had given to Israel, and as a scribe well-instructed unto the Kingdom, He leaned on the ancient scriptures for much of His material. His own word is doubtless a piece of auto-biography :

> Therefore every scribe *who is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, who bringeth forth out of his treasure *things* new and old.—(Matt. xiii. 52.)

¶ The calling of the four fishermen by the lake must have taken place in this early time. No account is given of the first Sermon from the Boat. But two things help to guide our conjectures. One is Luke's account of the calling (v. 1-11), and the other is the questioning which, it is psychologically probable, would arise in the minds of the audience, as they listened to this early preaching. Does the Kingdom offer itself to the undeserving ? Is repentance the only way in ? How does the earnest seeker find it ? Does it demand a drastic decision on his part also ? And are there none whom the Kingdom passes by altogether ? The kinship of the parable of the Drag-net with the story of the Draught of Fishes suggests a clue to the theme of this Sermon from the Boat. The parables in Matthew xiii. are an unchronological catalogue, though probably they were all spoken by the seaside. And the group in Matt. xiii. 44-50 seems to supply the answers to the questions we have stated :

> The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.—(Matt. xiii. 44-50.)

¶ As Peter listened to the story of the Drag-net, and saw that there was no escape for those who refused to make the great decision, he seemed to find the clear eyes of the sunny Preacher searching into the depths of his soul. He had been waiting for God to be honest and candid with him, and God had responded to-day. Prone on the shore, his action belying his word as he stretched out piteous hands, he cried "Depart from me, for I am a sinful man, O Lord." The episode ended by the calling of the four men to be followers:

> Come ye after me, and I will make you to become fishers of men.—(Mark i. 17.)

PARALLEL REFERENCES

Mark i. 15=Matt. iv. 17.
Matt. xi. 11=Luke vii. 28.
Matt. xi. 12f=Luke xvi. 16.
Matt. xxiv. 32 f.=Luke xxi. 29 ff.
Matt. xiii. 47 ff.—cf. John xxi. 4 ff.
Matt. xx. 16=xix. 30=Mark x. 31 =Luke xiii. 30.

THE CAPERNAUM SYNAGOGUE SERMON

THE first Sabbath after the opening of this ministry in Galilee, Jesus attended synagogue and was invited to speak. Nothing is given of the sermon in the narrative, but we can gather its nature from the comments of the crowd. It was concerning the sanctity of *the Law in the Conscience* that He spoke. It was a setting of His own message in contrast to the Law-religion of the Synagogue. In Him the Divine Conscience that gave the Law seemed to have come alive on earth again. He spoke with authority underived. With this in view we may find in the "Sermon on the Mount" some echoes of this great discourse in the passages where He says "it was said by the men of old, but *I* say unto you":

> Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou

shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Fool! shall be in danger of the council: but whosoever shall say, Knave! shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. . . Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.—(Matt. v. 17-24, 27 f.)

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself but shalt perform unto the LORD thine oaths: but I say unto you, Swear not at all; neither by Heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.—(Matt. v. 33-37.)

¶ Jesus' own explanation of the authority with which He spoke may be gathered from a word in John's Gospel:

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the

doctrine, whether it be of God, or *whether* I speak of myself.—(John vii. 16 f.)

¶ The two parables at the end of the Sermon on the Mount make a fitting ending for such a discourse as this :

> Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it.—(Matt. vii. 24-27.)

The breath of the Unseen seems to have been felt by the audience : the intense stillness was broken by the scream of an epileptic, bearing agonised witness to the impression made by the Speaker. But the power of the Spirit in His tones was unbroken, and the voice flowed on with calm authority, hushing the troubled mind to peace :

> Hold thy peace, and come out of him. (Mark i. 25.)

PARALLEL REFERENCES

Matt. vii. 24-27 = Luke vi. 47-49.
Matt. v. 33-37 cf. Matt. xxiii. 16-22.

SYNAGOGUE TOUR THROUGH THE TOWNS OF GALILEE

THE extraordinary effect of this first synagogue appearance in the city, the over-whelming popular response, seems to have awakened two conflicting emotions in Jesus. A conviction of vocation, of sent-ness, seems to have been kindled to white-heat, yet also, in face of the people's superstitious curiosity about His healing power, there was awakened in Him a jealous regard for this heavenly treasure which had been committed to Him. As the sleepless night wore to the early hours He was driven out to the lonely hill-top to pray. And it was when the search party found Him that He spoke the words :

> Let us go into the next towns, that I may preach there also : for therefore came I forth.—(Mark i. 38.)

¶ Luke attaches the Discourse on Care, which is incorporated in the " Sermon on the Mount " to a much later incident, where it has a certain surface appropriateness. But it seems obviously adapted there to suit the incident, and its general tenor would bespeak for it a much earlier occasion. One might claim a fitting location for it here. The people may have wondered what it was that hid God from them ; if He was so near and so wonderful, why were their eyes veiled ? Why did they not realise His closeness with all the same thrilling certainty as Jesus did ? Here was His answer to that query. It was precisely this low-pitched human desire for mere bodily healing that was the cause of their spiritual

dullness. This discourse on Mammon and Care might be entitled *The Despoilers of Vision :*

> Lay not up for yourselves treasures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal : but lay up for yourselves treasures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal : for where your treasure is, there will your heart be also. The light of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness ! No man can serve two maſters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your Heavenly Father feedeth them. Are ye not much better than they ? Which of you by taking thought can add one cubit unto his ſtature ? And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is caſt into the oven, *shall he* not

much more *clothe* you, O ye of little faith ? Therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ? (For after all these things do the pagans seek :) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day be the evil thereof.

(Matt. vi. 19-34.)

A saying from the *Oxyrhynchus fragments* may be added here :

Verily I say unto you the birds of the heaven, and every creature that is under the earth and in the earth, and the fishes of the sea, these are they that draw you into the Kingdom.

Through the contemplation of Nature, Jesus said, a man might win that vision of the Divine, which is the privilege of heavenly citizenship.

An *Oxyrhynchus* version of some of the words in the above address may also be quoted here :

(Take no thought) from morning until evening, nor from evening until morning, what ye shall eat, or for your raiment what ye shall put on. Ye are far better than the lilies which grow but spin not. Having one garment what do ye (lack) ? . . . Who could add to your stature ? He Himself will give you your garment.

¶ It is practically certain that Jesus' teaching about the Divine forgiveness and the forgiving disposition must have begun to be unfolded in these early days. Many of the great Beatitudes would be repeated, and the blessedness of the poor in spirit, the unhappy, the meek, is just the forgiveness of God put into concrete terms: the right of entrance into the Kingdom, the wounds of sorrow bound, the feeling of the child that it owns its Father's world. But the reception of the Divine Forgiveness is meagre, it stops short half-way, unless the receiver himself adopts the forgiving disposition, understands through the experience of forgiving all that forgiveness means. It is only in the wide-open heart of him who does this that there grows the overwhelming assurance of the Divine Forgiveness. Blessed are the merciful: for them, mercy shall be heaped upon mercy; if it is only the pure in heart who reach the full vision of God, here at least is a half-way house to it; yea, here is an outer court to the temple of vision: the merciful disposition. To see the Everlasting Mercy spread out through the whole of life, that is surely already in large measure the achieving of the Beatific Vision. Aye, and to the heart that is pure (that sees the full vision) God reserves the holy vocation of transmitting and bequeathing His forgiveness to men.

¶ The parable which Matthew records (xviii. 15-35) as an addendum to the teaching of the Galilean ministry would seem to be appropriate here also:

> Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in Heaven : and whatsoever ye shall loose on earth shall be loosed in heaven. Again, I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midſt of them.
(Matt. xviii. 15 f., 18-20.)

There is a kindred saying recorded in the *Oxyrhynchus Papyri :*

Wheresoever there are two, they are not without God, and wherever there is one alone, I say, I am with him. Raise the ſtone, and there thou shalt find me ; cleave the wood, and there am I.

¶ Then in answer to Peter's interruption as to the extent of forgiveness, Jesus asserts that it is exhauſtless, thus re-iterating in other words what He had juſt been saying :

I say not unto thee, Until seven times : but, Until seventy times seven.

Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then

the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, who owed him a hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. And his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.—(Matt. xviii. 22-35.)

¶ Luke attaches another parable to this injunction about forgiveness, the purport of which is that the forgiving spirit is not merit but bare duty:

But which of you, having a servant plowing or feeding cattle, will say unto him when he is come from the field, Go at once and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward

thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are servants: we have done that which was our duty to do.—(Luke xvii. 7-10.)

¶ This synagogue campaign in Galilee was brought to an abrupt conclusion by the incident of the leper, a striking instance of the endless sympathy of Jesus in healing and forgiving. The man did not doubt the Master's power, but only His willingness. The abrupt, laconic response shows how much Jesus was moved:

I will; be thou clean.—(Mark i. 41.)

But again Jesus' shyness about the use of this power is seen in the knit-brows and the stern command:

See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.—(Mark i. 44.)

¶ He still remained, however, out in the open country, doubtless continuing His teaching. It was in a solitary place where He is said to have given His disciples a lesson on prayer, and it must have been at an early stage in their discipleship. Some of His sayings on that theme may therefore here be recorded:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.—(Matt. vii. 6-8.)

Kin to this is the beautiful saying in the *Oxyrhynchus fragments* (a form of which is quoted by Clement of Alexandria) :

> Let not him that seeketh reſt until he find ; and when he findeth, he shall wonder ; wondering, he shall reach the kingdom ; and having reached the kingdom, he shall reſt.—(Oxyr. saying.)
>
> Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves ; for a friend of mine in his journey is come to me, and I have nothing to set before him ? And he from within shall answer and say, Trouble me not : the door is now shut, and my children are with me in bed ; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.—(Luke xi. 5-8.)
>
> Or what man is there of you, whom if his son ask bread, will he give him a ſtone ? Or if he ask a fish, will he give him a serpent ?—(Matt. vii. 9f.)
>
> Or if he shall ask an egg, will he offer him a scorpion ?—(Luke xi. 12.)
>
> If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him ?—(Matt. vii. 11.)

PARALLEL REFERENCES

Mark i. 38=Luke iv. 43.
Mark i. 41, 44=Matt. viii. 3, 4 =Luke v. 13f.
Matt. vi. 19-34=Luke xii. 22-31, xi. 34-36, xvi. 13.
Matt. vii. 7-8=Luke xi. 9-10.
Matt. vii. 9-11 =Luke xi. 11-13.

THE EXCISEMAN'S SUPPER.

THE homecoming to Capernaum gave occasion to a remarkable series of events. The crowds gathered into a private house to listen to Him. Scribes and Pharisees who had been scandalised by His synagogue sermon, were there to watch with critical eyes. And He may have been talking about man's ready access to the divine forgiveness when the helpless creature, evidently suffering, as Christ's first words show, because of a dissipated past, was lowered, weeping, to His feet, through the roof. It was in response to this deeper need of which the man was evidently conscious, that Jesus spoke :

> Be of good cheer, child; thy sins be forgiven thee.—(Matt. ix. 2.)

It was a tremendous claim, to have authority to offer the Divine forgiveness, and the Pharisees murmured, *Blasphemy !* But Jesus stood by His claim :

> Wherefore think ye evil in your hearts ? For whether is easier, to say, *Thy* sins be forgiven thee ; or to say, Arise and walk ? But that ye may know that the Son of man hath power on earth to forgive sins, Arise, take up thy bed, and go unto thine house.—(Matt. ix. 4-6.)

He vindicated the reality of His claim by giving healing, which was part of the Divine Forgiveness, to the maimed body.

¶ It is sometimes felt that Matthew's interest in Jesus dates from an earlier period than this, that he may have formed a silent member of the search-party, that he may indeed have listened to the synagogue discourse, for words of it are preserved for us in the Logia. But the healing of the paralytic would almost seem to have marked a great turning-point in Matthew's career. Not only is his call associated with this event, but there is the suggestion that it followed immediately. The possibility of the Divine Forgiveness must have been the question of deepest interest to the exciseman, and he may have been a witness of Christ's bequeathing of it to his sinful fellow-townsman. Jesus at any rate, seems to have observed that only a word was necessary now to give the releasing touch to Matthew's soul, and win him for a follower. As He passed the toll-booth, He stopped and said :

> Follow me.—(Mark ii. 14.)

¶ Matthew celebrated the event by inviting Jesus to a supper. He could not bid farewell to his old associates without giving them an opportunity of coming under his new Master's spell. Censorious Pharisees again thrust themselves in, and gave Jesus occasion for a moving defence of the broken members of society :

> They that be whole need not a physician, but they that are sick. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice : for I am not come to call the righteous, but sinners.
>
> (Matt. ix. 12 f.)

¶ It has been suggested that this was the occasion on which Jesus spoke the parables of lost things. Though they come late in Luke they are not chronologically

placed by him, and the setting which he gives them bears a marked resemblance to the descriptions of this incident. (Cf. Luke xv. 1f., with Mark ii. 15, f. and Matt. ix. 10f.) It is, perhaps, not without significance that the first gospel which contains the Logia (The Exciseman's diary) has one fragment at least of this parable-discourse (Matt. xviii. 12-13). And some of the associated words may be added here :

> What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me ; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, that need no repentance.
>
> (Luke xv. 4-7.)

> Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.
>
> Take heed that ye despise not one of these little ones ; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.—(Matt. xviii. 14, 10.)

> Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it ?* And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying,

Rejoice with me : for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

A certain man had two sons : and the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ! I will arise and go to my father and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put *it* on him ; and put a ring on his hand, and shoes on *his* feet : and bring hither the fatted

calf, and kill *it ;* and let us eat, and be merry : for this my son was dead, and is alive again ; he was loſt and is found. And they began to be merry. Now his elder son was in the field : and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in ; therefore came his father out, and intreated him. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment ; and yet thou never gaveſt me a kid, that I might make merry with my friends : but as soon as this thy son was come, who hath devoured thy living with harlots, thou haſt killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was loſt, and is found.—(Luke xv. 8-32.)

PARALLEL REFERENCES

Matt. ix. 2-6=Mark ii. 3-11=Luke v. 18-24, cf. John v. 6-14, x. 36-38.
Mark ii. 14=Matt. ix. 9=Luke v. 27.
Matt. ix. 12f.=Mark ii. 17=Luke v. 31f.
Luke xv. 3-7=Matt. xviii. 12-14.

THE ICONOCLAST AND HIS ENEMIES.

THE ecclesiastical opposition to Jesus grew gradually, and we can mark its stages. Doubtless, the first synagogue sermon offended the officials, though their talk on that occasion seems to have been confined to themselves. In the house where the palsied man was healed, they begin to be openly hostile; but their murmurs of *Blasphemy!* are directed to the crowd rather than to Jesus. When they venture upon a tentative remonstance at Levi's feast, it is only to the disciples they dare to address themselves. When at length they make an attempt at direct challenge, they are still sheltering themselves behind John's disciples. They had chosen their ground skilfully, for Jesus spoke of the Baptist with the highest respect. All this hesitation to come out into the open, in their attack upon Jesus, is a tribute to the intense reality of the new teacher, and an indication of their growing sense of the unreality of their own profession. Jesus first of all replies to the deputation in a radiant word over which a shadow steals at the end:

> Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then they shall fast—in those days.—(Mark ii. 19f.)

Then, more to His own followers, He vindicates His practice:

> No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burſt the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.—(Mark ii. 21f.)

Matthew and Luke add:

> And both are preserved.—(Matt. ix. 17; Luke v. 38.)

Luke adds a word which shows the tenderness of this iconoclaſt for old cuſtoms:

> No man also having drunk old *wine* ſtraightway desireth new: for he saith, The old is better.
>
> (Luke v. 39.)

¶ There are two ſtriking *Oxyrhynchus logia* which may be in place here. The purport of Jesus' theme is that faſting is not necessary for communion with the Father who sees in secret. Yet there is a genuine faſting which has to do with vision:

> Except ye faſt to the world, ye shall in no wise find the kingdom of God; and except ye keep the sabbath, ye shall not see the Father.

And there is a false conviviality to beware of, a conviviality which by no means leads to vision:

> I ſtood in the midſt of the world, and in the flesh was I seen of them, and I found all men drunken,

and none found I athirſt among them; and my soul grieveth over the sons of men, because they are blind in their heart and see not, poor and they know not their poverty.

¶ The paragraphs—from the "Sermon on the Mount," —on "*The Father who sees in secret*," are probably fragments of the address which seems to have ensued. Almsgiving is the positive side of faſting, and prayer its invariable accompaniment. The Pharisees' practice with regard to the three is all of a piece, oſtentation. The fact that they are the foil in this address seems a reverberation of the brush Jesus has juſt had with them:

Moreover, when ye faſt, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to faſt. Verily I say unto you, They have their reward. But thou, when thou faſteſt, anoint thine head, and wash thy face; that thou appear not unto men to faſt, but unto thy Father which is in secret: and thy Father, who seeth in secret, shall reward thee.—(Matt. vi. 16-18.)

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doeſt *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the ſtreets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doeſt alms, let not thy left hand know

what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret himself shall reward thee openly.—(Matt. vi. 1-4.)

It is more blessed to give than to receive.
(Acts xx. 35.)

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.—(Luke vi. 38.)

And when thou prayeſt, thou shalt not be as the hypocrites *are:* for they love to pray ſtanding in the synagogues and in the corners of the ſtreets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayeſt, enter into thy closet, and when thou haſt shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee.

¶ But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. . .

> For if ye forgive men their tresspasses, your heavenly Father will also forgive you : but if ye forgive not men their tresspasses, neither will your Father forgive your tresspasses.—(Matt. vi. 5-15.)

> Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. And when ye ſtand praying, forgive, if ye have ought againſt any : that your Father also who is in heaven may forgive you your trespasses.—(Mark xi. 24f.)

¶ A parable, which Luke gives at a later place for reasons of his own, may here be given as an addition to the Maſter's teaching on prayer :

> There was in a city a judge, who feared not God, neither regarded man : and there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ; yet because this widow troubleth me, I will avenge her, leſt, coming and coming, she at last use her fists to me. . . Hear what the unjuſt judge saith. (Luke xviii. 2-6.)

The callous judge is not Jesus' picture of God, but the picture which unfaith or bitter suspicion engenders, when prayer seems greeted by the ſtony answer of silence ; it is a dark shadow which we allow to gather on the heart, and then project out into the empty void,—our *illusion* about God. The way to end this illusion is juſt to persiſt in prayer.

¶ The Pharisees, rebuffed in their attempt to entangle Him about fasting, renew their attack upon a much more serious point, His violation of the sabbath law. The first attack of this kind takes place in the open, over the plucking of the ears of corn by the disciples; and Jesus justifies himself out of the ancient scriptures. But here, too, He makes His first direct and unambiguous claim to a divine significance. Hitherto it has been indirect, beginning with the early quotations of "Servant" prophecies; then it was followed by the assertion of His authority as against the Law; then by the assumption of the authority to transmit God's forgiveness; and then by the first public self-reference, veiled and beautiful, when He called Himself the Bridegroom. But "One greater than the temple" must have struck on the suspicious ear as unabashed blasphemy, or madness:

> Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is *one* greater than the temple. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day.
> (Matt. xii. 3-8.)

> The sabbath was made for man, and not man for the sabbath.—(Mark ii. 27.)

Jesus was not indifferent to the keeping of the sabbath. There is an incident given in *Codex D* of Luke's Gospel. Jesus, seeing a man working in the fields on the sabbath, says :

> Man, if thou knowest what thou doest, thou art blessed ; if thou knowest not, thou art accursed, and a transgressor of the Law.

PARALLEL REFERENCES

Mark ii. 19-22=Matt. ix. 15-17=Luke v. 34-38
Matt. vi. 9-13=Luke xi. 2-4.
Matt. xii. 3-8=Mark ii. 25-28=Luke vi. 3-5, cf. John v. 17.

THE ORDINATION OF THE TWELVE.

THE battle with the authorities was now fairly joined, and the vocation of Reformer was avowed and accepted by Jesus. He felt that the time had come when He must choose a band who would learn His spirit; and who would carry on His campaign if by chance He should be taken from them. He summoned his friends to meet Him on a hill-top above the shores of the lake. And after a night of prayer He met them in the morning and announced that He was to choose twelve to be His companions. After He had chosen the men He addressed them in the hearing of the rest. The address is embodied in the Sermon on the Mount, but the main outline is more correctly given in Luke. One can discern a single theme running throughout; it might be called the *Law of Life for True Disciples :*

> Blessed *are* the poor in spirit : for their's is the kingdom of heaven. Blessed *are* they that mourn : for they shall be comforted. Blessed *are* the meek : for they shall inherit the earth. Blessed *are* they that do hunger and thirst after righteousness : for they shall be filled. Blessed *are* the merciful : for they shall obtain mercy. Blessed *are* the pure in heart : for they shall see God. Blessed *are* the peacemakers : for they shall be called the children of God. Blessed *are* they that are persecuted for righteousness' sake : for their's is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you,* and shall say all manner of

evil againſt you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets who were before you.

Ye are the salt of the earth: but if the salt have loſt his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be caſt out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candleſtick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—(Matt. v. 3-16.)

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye reſiſt not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, and pray for them that persecute you; that ye may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the juſt and on the unjuſt. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if

ye salute your brethren only, what do ye more *than others?* do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.—(Matt. v. 38-48.)

But be not ye called Rabbi: for one is your Master, and all ye are brethren. And call no *man* your father upon the earth: for one is your Father, who is in heaven. Neither be ye called masters: for one is your Master. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
(Matt. xxiii. 8-12.)

Judge not, that ye be not judged.—(Matt. vii. 1.)

Condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.—(Luke vi. 37f.)

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.—(Matt. vii. 2.)

Jerome quotes from the *Gospel of Peter* a saying that seems in order here:

Never rejoice except when thou hast looked on thy brother in love.—(Gos. Pet.)

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to

thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
(Matt. vii. 3-5.)

Another saying about salt, which Mark has preserved, may be inserted here:

Let there be "salt between you"; be at peace with one another.—(Mark ix. 50.)

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.—(Matt. vii. 6.)

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—(Matt. vii. 12.)

¶ It may have been on the way back from the hill that a group of wry-faced ecclesiastics met Him. They had come on an errand little to their liking. But the sycophants could not refuse the army captain who had built them a synagogue, though his anxiety to obtain the help of "the Holy One" who had made so extraordinary an impression in the synagogue some time ago amounted to a despising of their prayers. The captain's concern about his sick slave had ridden rough-shod over their susceptibilities. And with ill-grace they flung their request at Jesus. Discerning the real cry of need behind the message, He answered promptly:

I will come and heal him.—(Matt. viii. 7.)

Meantime the captain seems to have recognised his *faux pas* in sending his request by such messengers, and he sends soldiers after them in a hurry with a remorseful message, which is at the same time a great confession of faith. In soldier's language he states his conviction that Jesus is under commission from a Power greater than Cæsar, and can sway the forces of evil that marshall in the unseen. As on the only other occasion when we read that "Jesus marvelled"—that time when His fellow-townsmen betrayed their scepticism of His powers—it seems to have been a vision of the Gentile world answering the call of the kingdom, that filled His inward eye :—

> Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall pass out into outer darkness : there shall be weeping and gnashing of teeth. . . . . Go thy way ; and as thou hast believed, *so* be it done unto thee.—(Matt. viii. 10-13.)

PARALLEL REFERENCES

Matt. v. 3f., 6, 10f.=Luke vi. 20-23.
Matt. v. 39f., 42, 44ff.=Luke vi. 27-30ff.
Matt. vii. 1f.—Luke vi. 37f.
Matt. vii. 3-6=Luke vi. 41-42.
Matt. vii. 12=Luke vi. 31.
Matt. viii. 7-13=Luke vii. 1-10, cf. John iv. 47ff.

SCANDAL

THE chagrined enemies of Jesus loſt no time in proclaiming the authority from which He derived His healing power to be that of Beelzeboul. The crowd had been excited by His calling of the Twelve on the hill, and gave Him no respite when He entered the city. And the religious leaders felt that something draſtic muſt be done to deſtroy His influence. But He silenced them with irresiſtible logic :

> Every kingdom divided againſt itself is brought to desolation ; and every city or house divided againſt itself shall not ſtand : and if Satan caſt out Satan, he is divided againſt himself ; how shall then his kingdom ſtand ? And if I by Beelzebul caſt out devils, by whom do your children caſt *them* out ? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a ſtrong man's house, and spoil his goods, except he firſt bind the ſtrong man ? and then he will spoil his house. He that is not with me is againſt me ; and he that gathereth not with me scattereth abroad.—(Matt. xii. 25-30.)

¶ Reflecting on their failure to receive His message—a message which He regarded as the sequel to the Repentance movement at Jordan, He compares contemporary society to a house which had been swept and garnished, but left empty. Inevitably, the evil mind

which they thought that they had left in the waters of Jordan, would again take possession of them, disastrously re-inforced :

> When the unclean spirit is gone out of a man, he walketh through dry places, seeking reſt, and findeth none. Then he ſaith, I will return into my house from whence I came out ; and when he is come, he findeth *it* empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there : and the laſt *ſtate* of that man is worse than the firſt. Even so shall it be also unto this wicked generation.—(Matt. xii. 43-45.)

¶ It muſt be so, when they are so wilfully blind as to call an obviously holy, because cleansing and renewing power, a devil's gift. To call the Spirit of God diabolical is to announce oneself as beyond the reach of forgiveness :

> Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme : but he that shall blaspheme againſt the Holy Spirit hath never forgiveness, but is guilty of eternal sin.—(Mark iii. 28f.)

¶ His enemies seem to have re-inforced the attack by calling in the aid of His family. The second-eldeſt brother James would doubtless be the spokesman. " He is out of His mind," they said, and sought to fetch Him home. Luke mentions a woman's word about the mother of Jesus, which appears like a sympathetic counter-demonſtration. But Jesus answered :

> Yea rather, blessed *are* they that hear the word of God, and keep it.—(Luke xi. 28.)

When it was reported to Him that mother and brothers had come to fetch Him home, the words must have been wrung like blood-drops from His heart:

> Who is my mother, or my brethren ?—(Mark iii. 33.)

Then followed an anguished gaze upon His disciples, as if the ties of blood were straining at His heart before they broke. Suddenly stretching out His hands He said:

> Behold my mother and my brethren ! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.—(Mark iii. 34-35.)

¶ He proceeded to warn the crowd against being unduly influenced by the opinion of others, and against the sin of *Idle Words:*

> Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.
>
> (Mark iv. 24f.)

> O generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—(Matt. xii. 34-37.)

It is probable that James never forgot the slow dropping anguish of this reproachful speech. The epistle which bears his name and contains his teaching harps much upon the sin of the idle word.

¶ Still pressing the attack, His enemies demanded that He should authenticate His power by a super-natural demonstration, but He brusquely refused :

> An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of the prophet Jonas : the men of Nineveh shall rise in judgment with this generation, and shall condemn it : because they repented at the preaching of Jonas ; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it : for she came from the uttermost parts of the earth to hear the wisdom of Solomon ; and, behold, a greater than Solomon is here.—(Matt. xii. 39, 41f.)

As in the case of Jonah the only sign would be the moral authority with which He summoned men to repentance. Or as in the case of Solomon's wisdom, the self-authenticating, divine truth in His words. " Greater than Jonah," " Greater than Solomon,"—the words sound as if He almost deliberately echoed the phrase, " greater than the Temple," the phrase which made them begin to insinuate that He was mad.

PARALLEL REFERENCES

Matt. xii. 25-30=Mark iii. 23-27=Luke xi. 17-23, cf. John viii. 31-59.
Matt. xii. 43-45=Luke xi. 24-26.
Mark iii. 28f.=Matt. xii. 31f.=Luke xii. 10, cf. John x. 36-38.
Mark iii. 33-35=Matt. xii. 48-50=Luke viii. 21, cf. John viii. 31-36, xv. 14f.
Mark iv. 24f.=Luke viii. 18.
Matt. xii. 39, 41f.=Luke xi. 29-32, cf. John iv. 48.

THE EXPERIENCE OF TWO PREACHERS

THE familiar parable of the Sower, spoken from a boat to a crowd seated in one of the natural amphitheatres on the Lake-shore near Capernaum, and spoken evidently in the sowing season, is the parable of One who had behind Him a considerable experience as a propagandiſt. It should really be called the parable of *The Various Soils*. It is the account of a shrewd observer of the varying types of response to His message :

> Hearken ; Behold, there went out a sower to sow : and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on ſtony ground, where it had not much earth ; and immediately it sprang up, because it had no depth of earth : but when the sun was up, it was scorched ; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased ; and brought forth, some thirty, and some sixty, and some an hundred. He that hath ears to hear, let him hear.—(Mark iv. 3-9.)

¶ Perhaps it was to reconcile His disappointed heart to the meagre and broken response to His message, that He had recourse to a ſtern word of ancient prophecy, when He spoke in private to His disciples after the sermon from the boat, explaining His constant recourse to parables :

Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.—(Matt. xiii. 11-15.)

¶ He explained the parable of the various soils to His disciples in His lodging later:

Hear ye therefore the parable of the sower. When anyone heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he who received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of

this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth *it ;* who also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.—(Matt. xiii. 18-23.)

¶ It was after this sermon from the boat that He crossed the lake to Gerasa and had the exciting encounter with the madman of the tombs. He calmed him with a peremptory word as he approached :

Come out of the man, *thou* unclean spirit.
(Mark v. 8.)

And then He asked him :

What *is* thy name ?—(Mark v. 9.)

and received the mad answer " Legion." Later, when the man wanted to follow, Jesus bade him :

Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.—(Mark v. 19.)

To attribute the destruction of the swine to Jesus is only the evangelist's theory. Probably the violence of the madman stampeded them. But it put an end to Jesus' visit. As soon as He landed on the home shore, Jair the synagogue ruler sought help for his dying daughter. A nervous hand clutched His tassels as He pressed through the crowd towards Jair's house :

Who touched me ?—(Luke viii. 45.)

And when a sick woman confessed to being the culprit, He said to her :

> Daughter, be of good comfort: thy faith hath made thee whole; go in peace.—(Luke viii. 48.)

News comes to Jair meantime that his daughter is dead. Jesus bade him:

> Be not afraid, only believe.—(Mark v. 36.)

To the hired mourners He spoke a word which was greeted with derisive laughter:

> Why make ye this ado, and weep? the damsel is not dead, but sleepeth.—(Mark v. 39.)

But taking the little maid by the hand, He spoke to her in the homely Aramaic, recalling her from the shadows:

> *Talitha cum:* Damsel, arise.—(Mark v. 41.)

¶ It was about this time that the messengers came from another disappointed preacher, the Baptiser, shut up now in the prison at Machaerus. To John's sceptical question Jesus replied by quoting another ancient prophecy concerning "the Servant"; with the suggestion that it has been fulfilled in Him:

> Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.—(Matt. xi. 4f.)

And after a sad musing word about the Baptiser's stumbling:

> And blessed is *he*, whosoever shall not be offended in me,—(Matt. xi. 6.)

He proceeds to address the crowd, giving them His estimate of John, a very lofty estimate, and yet one in which His clear conviction of the pre-eminence of His own message stands revealed :

> What went ye out into the wilderness to see ? A reed shaken with the wind ? But what went ye out for to see ? A man clothed in soft raiment ? Behold, they that wear soft *clothing* are in kings' houses. But what went ye out for to see ? A prophet ? yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist : notwithstanding he that is least in the kingdom of heaven is greater than he. . . . . He that hath ears to hear, let him hear.
>
> But whereunto shall I liken this generation ? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced ; we have mourned unto you, and ye have not lamented. For John came neither eating or drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. And Wisdom is vindicated by her deeds.
>
> (Matt. xi. 7-11, 15-19.)

PARALLEL REFERENCES

Mark iv. 3-9=Matt. xiii. 3-9=Luke viii. 5-8.
Matt. xiii. 11-15=Mark iv. 11f.=Luke viii. 10, cf. John xii. 37ff., ix. 39.
Matt. xiii. 18-23=Mark iv. 13-20=Luke viii. 11-15.
Mark v. 8, 9, 19=Matt. viii. 28-34=Luke viii. 29-40.
Matt. xi. 4-11=Luke vii. 22-28.
Matt. xi. 15-19=Luke vii. 31-35.

THE CAMPAIGN THAT LED TO THE CLIMAX

HIS fight with authority finally determined Jesus to undertake an aggressive campaign, and He sent out the Twelve as His heralds :

> Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not : but go rather to the loſt sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, caſt out devils : freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for *your* journey, neither two coats, neither shoes, nor yet ſtaves : for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy ; and there abide till ye go thence.
>
> (Matt. x. 5-11.)

> And into whatsoever house ye enter, firſt say, Peace *be* to this house. And if the son of peace be there, your peace shall reſt upon it : if not, it shall turn to you again.—(Luke x. 5f.)

> And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the duſt of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—(Matt. x. 14ff.)

(Matthew's chapter x. is, as is usual in this gospel, a compilation. In it words spoken at a later sending out are incorporated.)

¶ He Himself followed up unattended, save perhaps by some women and lesser disciples. To them we doubtless owe the lovely story of the anointing by the woman that was a sinner. With tender courtesy Jesus turned aside the smiles of the guests at the woman's seemingly foolish extravagance. By a simple parable he made Simon pass judgment on himself, and justify the woman's action :

> Simon, I have somewhat to say unto thee. There was a certain creditor who had two debtors : the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most ? . . . . Thou hast rightly judged. . . . Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss : but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint : but this woman hath anointed my feet with ointment. Wherefore ? I say unto thee, Her sins, her many sins, are forgiven, for her love is great : but he to whom little is forgiven, little is his love. . . Thy sins are forgiven. . . Thy faith hath saved thee ; go in peace.—(Luke vii. 40-48, 50.)

¶ Probably one of the ministering women—Joanna, the wife of Chuza, Herod's steward?—may have preserved the report of the incident at Nain. He is reported to have said to the widow:

> Weep not.—(Luke vii. 13.)

And to her son:

> Young man, I say unto thee, Arise.—(Luke vii. 14.)

¶ It was probably towards the end of this campaign that He visited His native town of Nazareth and spoke in the synagogue words which first charmed and then enraged his hearers:

> The Spirit of the LORD *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the LORD. This day is this scripture fulfilled in your ears. Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.—(Luke iv. 18f. 21, 23.)

> A prophet is not without honour, but in his own country, and among his own kin, and in his own house.—(Mark vi. 4.)

> But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, *a city*

of Sidon, unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.—(Luke iv. 25-27.)

¶ As the disciples began to rejoin Him after their campaign, evidently excited by their success, perhaps even talking of a coming revolution, Jesus must have taken means to allay their exaggerated impressions. Possibly the parable of *the Corn Growing while Men Sleep* would be appropriate here:

So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise, night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. (Mark iv. 26-29.)

¶ When all the Twelve have returned and He is listening to their joyful reports, a great wave of exaltation breaks over His spirit. It is the climax of the Ministry, and an ecstatic utterance comes from His lips:

I thank thee, O Father, LORD of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither

knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

(Matt. xi. 25-27.)

¶ He has returned to the Lakeside and as He watches the crowds flocking down to listen to Him He seems to be deeply moved. We can recover from Mark vi. 34 (= Matt. ix. 36) a word of His at this time :

They are broken, and torn, like sheep having no shepherd.—(Matt. ix. 36.)

It would seem that a plot to make Him leader in a popular revolt, fostered perhaps partly by the news of John's beheading, was afoot in that hour. Some of the disciples were conspiring with the crowd. He frustrates it by hastily resolving on a retreat to a desert place :

Come ye yourselves apart into a desert place, and rest awhile.—(Mark vi. 31.)

¶ The crowd follows, however, to Bethsaida Julias, and, still deeply stirred with compassion, He feeds the hungry multitude ; and speaks to them, in words of highest pleading, His call to enter the kingdom. Some words in John may be given as indicating the trend of His discourse, and we may close them with the great call to the weary :

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life. . . Verily, I say unto you, Moses gave you not that bread from heaven. . . Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man

may eat thereof, and not die . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . And him that cometh to me I will in no wise cast out.—(John vi. 27, 32, 49f. 35, 37.)

Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.
(Matt. xi. 28-30.)

¶ The crowd again attempts to make Him lead a revolt, but He dismisses His disciples and escapes. It was a time of great confusion, and a storm on the Lake seems to symbolise the bewilderment of the disciples' minds, until the Master returns to them and speaks His words which calm and cheer:

Be of good cheer: it is I; be not afraid.
(Mark vi. 50.)

The time of His absence from them had been spent alone upon the mountain—a night of strong crying and prayer.

PARALLEL REFERENCES

Matt. x. 5-14=Mark vi. 10f.=Luke ix. 3-5, x. 4-11 cf. John xv. 16.
Matt. x. 15=Mark vi. 11=Luke x. 12.
Mark vi. 4=Matt. xiii. 57=Luke iv. 24=John iv. 44.
Matt. xi. 25-27=Luke x. 21f.
Matt. ix. 36=Mark vi. 34, cf. John x. 12.
Mark vi. 50=Matt. xiv. 27, cf. Matt. viii. 26, Luke viii. 25.
Matt. xi. 25-27=Luke x. 21f., cf. John iii. 35, v. 19, 20a, 30a, vii. 28, 29, viii. 15, 16, 19, 26b, 28b, 29; x. 15; xii. 49-50; xiv. 7, 10; xvi. 15.

THE DEFILEMENT CONTROVERSY

THE crisis of the Galilean ministry has come, Jesus has disappointed the people's hopes and they begin to fall away. The opposition of the authorities has stiffened. A healing on the Sabbath, grouped in the gospels with the other cases of Sabbath breaking, may be placed here, because it seems to have been followed by something like an excommunication. It is obviously a late incident, for we see Jesus on His guard, and forestalling censure. Bidding the man :

> Stand forth,—(Mark iii. 3.)

He asked :

> Is it lawful to do good on the Sabbath days, or to do evil ? to save life, or to kill ?—(Mark iii. 4.)
>
> What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out ? How much then is a man better than a sheep ? Wherefore it is lawful to do well on the sabbath days.—(Matt xii. 11f.)

Angry, and then grieved at the stubborn silence with which His question was greeted, He took the law into His hands, and healed the man :

> Stretch forth thine hand.—(Matt. xii. 13.)

According to tradition the man had been a stone-mason, whose right arm had withered, and he had come

pleading earnestly with Jesus to save him from having to beg his bread in shame. And for Jesus the Sabbath law counted for nothing against this cry of need.

¶ The result of the ecclesiastical conspiracy which followed was the challenge about washing—a fundamental point of Jewish ceremonial. The meal where this occurred had perhaps been deliberately arranged as a trap; for some Jerusalem officials had been sent down, probably at the request of the Pharisees and Herodians, to deal with this suspect reformer. When Jesus saw the trap, He realised that the time for reasoning with them was past; and He openly confronted them with a counterblast:

> Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, This which thou mightest have had in benefit from me is a consecrated offering, need not honour his father or his mother. Thus have ye made the commandment of God of none effect by your tradition.—(Matt. xv. 3-6.)

> Woe unto you, *ye* blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor *Ye* fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. *Ye* fools, and blind! for

whether *is* greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have ommitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. *Ye* blind guides, who strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

(Matt. xxiii. 16-26.)

It would almost seem that He concentrated His gaze upon the spokesman of the party, when He uttered these last words. And then His denunciation drew to a close:

Ye fools, did not he that made that which is without make that which is within also? But rather cleanse such things as are within; and, behold, all things are clean unto you.—(Luke xi. 40f.)

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so

ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
(Matt. xxiii. 27f.)

Thus have ye made the commandment of God of none effect by your tradition. *Ye* hypocrites, well did Esaias prophesy of you, saying, This people honoureth me with *their* lips ; but their heart is far from me. But in vain they do worship me, teaching *for* doctrines the commandments of men.
(Matt. xv. 6-9.)

¶ Leaving the house of His entertainer, Jesus speaks a word or two to the people in the open air :

Hear, and understand : not that which goeth into the mouth defileth a man : but that which cometh out of the mouth, this defileth a man.—(Matt. xv. 10f.)

If any man have ears to hear, let him hear.
(Mark vii. 16.)

¶ Entering into His own lodging with the disciples He answers their anxious question about the offended ecclesiastics. And some words in the " Sermon on the Mount " seem to be part of His reply :

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.—(Matt. vii. 15.)

Clement and Origen quote an apparent saying of Jesus which seems kin to Matt. vii. 16 :

But be ye skilful money-changers, rejecting some but holding fast the good coin.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.—(Matt. vii. 16-19.)

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.—(Matt. xii. 33.)

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.—(Luke vi. 45.)

Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. (Matt. xv. 13f.)

¶ "Blind guides" was the word He had flung at the Pharisees again and again. And now to His disciples He has spoken a parable about the blind leading the blind for which Peter asks an explanation. Jesus says in effect, Do you ask who are the blind who are being led? Just such as you who have not understood my meaning about inward and outward purity. Let me put it plainly:

Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at

the mouth goeth into the belly, and is cast out into the drain? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are *the things* which defile a man: but to eat with unwashen hands defileth not a man.—(Matt. xv. 16-20.)

PARALLEL REFERENCES

Matt. xii. 11-13=Mark iii. 3-5, cf. John v. 17, vii. 19, 21-24.
Matt. xv. 3-6=Mark vii. 8-13.
Matt. xxiii. 16-28=Luke xi. 39-41, 44, cf. Matt. v. 33-37.
Matt. xv. 7-9=Mark vii. 6-7.
Matt. xv. 10-11=Mark vii. 14-15.
Matt. vii. 15-19, xii. 33=Luke vi. 43-45, cf. John x. 8, 10-12.
Matt. xv. 14=Luke vi. 39.
Matt. xv. 16-20=Mark vii. 18-23.

LAST DAYS OF THE GALILEAN MINISTRY

THE religious leaders had chosen their ground skilfully. The corrupting leaven of their attack insinuated itself more and more into the disappointed soul of the people, and many began to turn away from following Jesus. According to John He feared that even His disciples might fail, and He asked wistfully :

> Will ye also go away ?—(John vi. 67.)

As he gazed earnestly into their faces, He seemed to catch a glimpse of a sneer on the face of Judas, who was disgusted at the folly of his Master in thus wilfully throwing His chances away. There seems to have followed on the face of the detected Judas, perhaps first a spasm of self-accusation, then a settled look of embittered hardness, for Jesus said :

> But there are some of you that believe not.
> (John vi. 64.)

It is the beginning of the degeneration of a soul.

The problem of evil creeping in to corrupt the good cause has now confronted Jesus. And it may have been in these days that He spoke the parable of *The Wheat and the Tares :*

> The kingdom of heaven is likened unto a man who sowed good seed in his field : but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was

sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.—(Matt. xiii. 24-30.)

To His enquiring disciples He afterwards added an explanation:

He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one;* the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.—(Matt. xiii. 37-43.)

¶ It may have been about this time—perhaps at the Passover, which occurred shortly after the feeding of the multitude, or at the feast of Purim some weeks later—that Jesus paid the visit to Jerusalem which John records. Seeing an impotent man lying at the pool of Bethesda, He asked him :

> Wilt thou be made whole ?—(John v. 6.)

And in spite of his hopeless response He bade him :

> Rise, take up thy bed, and walk.—(John v. 8.)

Finding him later in the temple He spoke a further word :

> Behold, thou art made whole : sin no more, lest a worse thing come unto thee.—(John v. 14.)

(Jesus' words here are like those at the healing of the paralytic in Capernaum.)

¶ A lament over the unresponsiveness of the cities where He had wrought marks the final phase of the Galilean ministry. And from His words one can see that His mind is turning towards Gentile lands. Might not His message of the kingdom win there the longed-for success which He had failed to achieve in the cities of the Lake ?

> Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for

you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.—(Matt. xi. 21-24.)

PARALLEL REFERENCE

Matt. xi. 21-24=Luke x. 13-15.

FROM THE LAKE TO CÆSAREA PHILIPPI

IN the call of the Gentile world the disappointed Seeker for the lost sheep of the house of Israel came face to face with a subtle temptation, and He crossed the borders of His land to wrestle with, and to solve this problem. In the pleading of the Syro-phoenician woman, it met Him in its most poignant form, and we see the direction in which the finger of Duty at length pointed, in the first word with which He greeted her pleading :

> I am not sent but unto the lost sheep of the house of Israel.—(Matt. xv. 24.)

We see the strength of the bonds that drew Him to His native land in the further word He spoke in the house :

> Let the children first be filled : for it is not meet to take the children's bread, and to cast *it* unto the dogs.—(Mark vii. 27.)

But her woman's wit, which He called faith, won its way at last :

> O woman, great *is* thy faith : be it unto thee even as thou wilt.—(Matt. xv. 28.)

> For this saying go thy way ; the devil is gone out of thy daughter.—(Mark vii. 29.)

¶ His decision was made, however, to return ; and He went back via Upper Jordan and the cities on the eastern shore of the Lake. The healing of the deaf man

would seem almoſt symbolical of the reception which His message ſtill continued to receive. When He spoke the releasing word :

> *Ephphatha*—Be opened,—(Mark vii. 34.)

we are told that He sighed—an indication of the atmosphere of unfaith in which He now found Himself.

¶ The atmosphere was ſtill more hoſtile when He came to the weſtern shore. The Pharisees' corrosive poison had done its work. And setting sail with a view to another retreat He solemnly warned His disciples againſt this insidious antagoniſtic influence :

> Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod ;—(Mark viii. 15.)

and was pained at their lack of underſtanding :

> Why reason ye, because ye have no bread ? perceive ye not yet, neither underſtand ? have ye your heart yet hardened ? How is it that ye do not underſtand ?—(Mark viii. 17, 21.)

It seems partly to have been to escape from the toils of the schemer Herod (Mark viii. 15.) that He set out north for Cæsarea Phillippi.

¶ We see the sense of antagonism and faithless unresponse which He ſtill continued to feel, reflected in His queſtion to the blind man of Bethsaida Julias :

> Do you see anything ?—(Mark viii. 23.)

The secrecy with which He worked the miracle, and His desire to conceal the deed, have the same significance.

He had led him out of the town; and He sent him home, saying:

> Do not go even into the village.—(Mark viii. 26.)

¶ The great decision to abide by His native land involved for Jesus the heroic acceptance of the possibility of violent death. It had been a practical certainty indeed, and it now became to Him inevitable. From this point onward, therefore, He concentrated upon the task of getting His disciples to understand that death would not mean disaster to the cause, but that it was a necessary and central part of the Divine programme for Him. But He must first assure Himself that they have reached a true conviction of His Divine significance. So when they reached Cæsarea Philippi He asked:

> Whom do men say that I the Son of man am? . . . But whom say ye that I am?
> (Matt. xvi. 13, 15.)

and Peter's confession of unreserved faith drew from Him the exalted utterance:

> Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter,

(or, as John's Gospel rightly indicates (i. 42), *Cephas*—the Aramaic word—)

> and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth

shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.
(Matt. xvi. 17-19.)

¶ He enjoined secrecy concerning His Divine significance. Then followed the first announcement of the Passion:

The Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.—(Mark viii. 31.)

It was a disappointing beginning to a long and arduous lesson. And when Peter took Him by the arm in protest, He turned and rebuked him sternly before the disciples:

Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.—(Matt. xvi. 23.)

From this word it is clear that Jesus now considered His coming death to be among "the thoughts of God" for Him.

But Peter was not the worst offender on this occasion. Sceptic scorn manifested itself on the face of Judas. And Jesus saw it and added:

Have not I chosen you twelve, and one of you is a devil?—(John vi. 70.)

This marks another stage in the traitor soul's degeneration.

¶ Warning the disciples that he who was disloyal now would be disowned by Him hereafter, He repeated the

assertion He had made to Peter, that the Gates of Death should not prevail against His cause, only He spoke of that coming victory now in the more familiar apocalyptic language of the day:

> Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Verily I say unto you, That there be some of of them that stand here, who shall not taste of death, till they have seen the kingdom of God come with power.—(Mark viii. 38, ix. 1.)

¶ There is an *Oxyrhynchus fragment* which records an answer of Jesus to a question of His disciples as to when He would manifest Himself. He said:

> When ye shall be stripped and not be ashamed.

PARALLEL REFERENCES

Mark viii. 15=Matt. xvi. 6=Luke xii. 1.
Mark viii. 17-21=Matt. xvi. 8f.
Matt. xvi. 13=Mark viii. 27=Luke ix. 18.
Matt. xvi. 15=Mark viii. 29=Luke ix. 20, cf. John vi. 67ff.
Matt. xvi. 20-23=Mark viii. 30-33=Luke ix. 21f.
Matt. xvi. 18=cf. John i. 42.
Mark ix. 1=Matt. xvi. 28=Luke ix. 27.

THE PASSION-JOURNEY : FROM THE MOUNT TO THE ROAD

SOMEWHERE on the slopes of Hermon Jesus consecrated Himself to this awful service of death, and His whole being was transfigured before the three eye-witnesses. He first calmed their fears, laying His hand on them, and saying :

> Arise, and be not afraid.—(Matt. xvii. 7.)

Then once more He enjoined secrecy :

> Tell the vision to no man, until the Son of man be risen again from the dead.—(Matt. xvii. 9.)

Filled with awe the disciples began to recall the popular expectation of the return of Elijah. Jesus daringly claimed that the expectation had been fulfilled in John. The memory of John's fate confirmed Jesus' foreboding of His own :

> Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.—(Matt. xvii. 11f.)

¶ He is no sooner returned to the valley than He is confronted by a scene of wretchedness and suffering. He utters a brusque question to the ecclesiastics who are taunting some of the disciples with their failure to heal :

> What question ye with them ?—(Mark ix. 16.)

And then He speaks to the faithless ones a word which betrays the tense-strung mood of One who has been holding a colloquy with Death :

> O faithless generation, how long shall I be with you ? how long shall I suffer you ? Bring him unto me.—(Mark ix. 19.)

And to the distracted father He gives the great word about faith :

> If thou canst believe, all things are possible to him that believeth.—(Mark ix. 23.)

What He said to His disappointed disciples afterwards about the great results which might be looked for from even a modicum of faith, is variously reported. Mark's version (reported in another connection) runs :

> Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.—(Mark xi. 22f.)

> This kind can come forth by nothing, but by prayer.—(Mark ix. 29.)

According to Matthew it was an answer to their enquiry why they failed :

> Because of your unbelief : for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you.—(Matt. xvii. 20.)

¶ On the way back to the Lake-side Jesus made the second great announcement of the Passion. Probably it was forced from Him by a renewed sense of impending danger, as He approached the scenes of His conflict with the ecclesiastical authorities :

> The Son of man is delivered into the hands of men, and they shall kill him ; and after that he is killed, he shall rise the third day.—(Mark ix. 31.)

¶ They had barely returned to His lodging when the Temple-tribute collectors approached Peter about the tax which was overdue from him and his Master, owing to their absence from home. Jesus was present and the claim which He made for exemption was a daring one ; nevertheless He suggested a simple way of paying the tax :

> What thinkest thou, Simon ? of whom do the kings of the earth take custom or tribute ? of their own children, or of strangers ? . . . . Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up ; and when thou hast taken the hook out of his mouth, thou shalt obtain a stater by it. That take, and give unto them for me and thee.
>
> (Matt. xvii. 25-27.)

¶ On the way home Jesus had been much absorbed in His own thoughts, and the disciples had fallen into a dispute about precedence. Perhaps the pre-eminence which had been given to Peter at Cæsarea Philippi had irritated some of the others. Was it the sons of Zebedee, or Judas the treasurer ? The dispute had

not escaped the notice of Jesus, and when they were home He questioned them about it :

> What was it that ye disputed among yourselves by the way ?—(Mark ix. 33.)

In the shamed silence which followed they had to listen to a tender rebuke :

> If any man desire to be first, *the same* shall be last of all, and servant of all ;—(Mark ix. 35.)

and to witness a beautiful action-parable when He set Peter's little son, who had been nestling in His arms, down into their midst :

> Whosoever shall receive one of such children in my name, receiveth me : and whosoever shall receive me, receiveth not me, but him that sent me. . . And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.—(Mark ix. 37, 42.)

> Woe unto the world because of offences ! for it must needs be that offences come ; but woe to that man by whom the offence cometh !—(Matt xviii. 7.)

¶ He lingered in Galilee for a little, but more or less in seclusion. His mind was made up. He would undertake a great campaign towards the capital, and win the nation for the Kingdom, or perish. An incident in which John thought to show his zeal, but only succeeded in betraying His bigotry, is recorded here. He had rebuked an exorcist for using Jesus' name. The

closing word of Jesus' reply has in it something of the pathos of one who was beginning to feel Himself alone :

> Forbid him not : for there is no man who shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.
>
> (Mark ix. 39f.)

¶ Jesus' original plan was to go through Samaria, but a churlish reception, in the first village they came to, discouraged them. Jesus' rebuke of the two " hot-heads " who would have had the place burned down :

> Ye know not what spirit ye are of,—(Luke ix. 55.)

and the silent tramp which followed, are an extraordinary revelation of Jesus' self-control.

Apparently they soon returned to the Lake-side. His next action was to call for a band of seventy outrunners, and it seems natural to take the incidents of the would-be followers as occurring at the choosing of these missionaries. Jesus had revealed His intense eagerness about the future of His cause in a memorable word. It was in effect an appeal to the consciences of His followers for volunteers :

> The harvest truly *is* great, but the labourers *are* few : pray ye therefore the LORD of the harvest, that he would send forth labourers into his harvest.
>
> (Luke x. 2.)

But a light-hearted scribe who offered was sternly reminded that Jesus was now a homeless outlaw :

> Foxes have holes, and birds of the air *have* nests ; but the Son of man hath not where to lay *his head*.
>
> (Luke ix. 58.)

A reluctant disciple, to whom He had said :

> Follow me,—(Luke ix. 59.)

(tradition relates that it was the disciple Philip), had to listen to a grim rebuke for the excuse he was making out of the claims of home :

> Let the dead bury their dead : but go thou and preach the kingdom of God.—(Luke ix. 60.)

Yet another—if it was another—who evinced a similar hankering, had to learn that the king's business required haste and permitted of no turning back :

> No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.
> (Luke ix. 62.)

¶ When He had chosen His band of out-runners, He addressed them in words which we can recover partly from Luke and partly from the end of the composite chapter x. in Matthew :

> Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves. Fear them not therefore : for there is nothing covered, that shall not be revealed ; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light : and what ye hear in the ear, *that* preach ye upon the house-tops.—(Matt. x. 16, 26f.)

> And into whatsoever city ye enter, and they receive you, eat such things as are set before you : and heal the sick that are therein, and say unto them, The

kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the ſtreets of the same, and say, Even the very duſt of your city, which cleaveth on us, we do wipe off againſt you : notwithſtanding be ye sure of this, that the kingdom of God is come nigh unto you.—(Luke x. 8-11.)

For verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.—(Matt. x. 23.)

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear : Fear Him, who after he hath killed hath power to caſt into hell ; yea, I say unto you, Fear Him.—(Luke xii. 4f.)

Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of far more value than sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven. . . . But beware of men : for they will deliver you up to the councils, and they will scourge you in their synagogues ; . . . but when they deliver you up, take no thought how or what ye shall speak ; for it shall be given you in that same hour what ye shall speak. For it is not ye that

speak, but the Spirit of your Father which speaketh in you. . . . The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house, Beelzebul, how much more *shall they call* them of his house-hold ?

(Matt. x. 29-33, 17, 19f, 24f.)

He that heareth you heareth me ; and he that despiseth you despiseth me ; and he that despiseth me despiseth him that sent me.—(Luke x. 16.)

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God : but he that denieth me before men shall be denied before the angels of God.—(Luke xii. 8f.)

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward ; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

(Matt. x. 40-42.)

For whosoever shall give you a cup of water to drink in my name, verily I say unto you, he shall not lose his reward.—(Mark ix. 41.)

¶ These words would seem to indicate this as an appropriate occasion for the great parable of *The Sheep and the Goats :*

When the Son of man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee?* or thirsty, and gave *thee* drink ? When saw we thee a stranger, and took *thee* in ? or naked, and clothed *thee?* Or when saw we thee sick, or in prison, and came unto thee ? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : for I was an hungred, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye

visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirſt, or a ſtranger, or naked, or ſick, or in prison, and did not miniſter unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the leaſt of these, ye did *it* not to me. And these shall go away into everlaſting punishment: but the righteous into life eternal.—(Matt. xxv. 31-46.)

PARALLEL REFERENCES

Matt. xvii. 11f.=Mark ix. 12f.
Mark ix. 19=Matt. xvii. 17=Luke ix. 41.
Matt. xvii. 20f.=Mark xi. 22f, 29=Luke xvii. 6, cf. Matt. xxi. 21.
Mark ix. 31=Matt. xvii. 22f.=Luke ix. 44.
Mark ix. 33-37, 42=Matt. xviii. 1-7, cf. Luke xvii. 1-2.
Mark ix. 37, cf. John xii. 44f.
Mark ix. 39f.=Luke ix. 50.
Luke x. 2=Matt. ix. 37f., cf. John iv. 35.
Luke ix. 57-62=Matt. viii. 19-22.
Luke ix. 59, cf. John i. 53.
Matt. x. 16, 26f.=Luke x. 3, xii. 2f.
Matt. x. 28-33=Luke xii. 4-9.
Matt. x. 17-20=Luke xii. 11f, cf. Mark xiii. 11; Luke xxi. 14f.
Matt. x. 33, cf. John v. 23b.
Matt. x. 20, cf. John xv. 26f., xvi. 1-3.
Matt. x. 24f.=Luke vi. 40, cf. John xiii. 16, xv. 18, 20.
Matt. x. 40, cf. John xiii. 20.
Luke xii. 8, 9, cf. John xii. 48, xv. 20.

THE LAST FAREWELL TO GALILEE

A STRANGE request from a member of Jesus' audience as He spoke to His followers on the eve of His final setting-out, came as an ill-timed interruption to One engrossed in so momentous an undertaking; and He answered with a sombre parable which throws into striking relief the imminence of the unseen world:

> Man, who made me a judge or a divider over you? . . . Take heed and beware of all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich toward God. . . . Sell that ye have, and give alms; provide yourselves bags which wax not old.
>
> (Luke xii. 14-21, 33.)

¶ It was in the same mood of intense solemnity that Jesus spoke what may be called His *Farewell Address* to His northern followers—a series of vivid parables about the day of His returning. We are indebted to Luke for the outline of this discourse, parts of which we find more fully in Matthew :

> Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them : but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil ; for our lamps are going out. But the wise answered, saying, *Not so ;* lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour.
>
> (Matt xxv. 1-13.)

> Let your loins be girded about, and *your* lights burning ; and ye yourselves like unto men that wait for their lord, when he will return from the

wedding ; that when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants, whom the lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also : for the Son of man cometh at an hour when ye think not.—(Luke xii. 35-40.)

¶ The disciples wondered if all these parables applied to them, for they were going with the Master ; and in answer to Peter's question He said :

Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season ? Blessed *is* that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming ; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken ; the lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion (Luke xii., 42-46.) with the hypocrites : there shall be weeping and gnashing of teeth (see Matt. xxiv. 51).

> And that servant, who knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *ſtripes*. But he that knew not, and did commit things worthy of ſtripes, shall be beaten with few *ſtripes*. For unto whomsoever much is given, of him shall be much required : and to whom men have committed much, of him they will ask the more.—(Luke xii. 47f.)

¶ Fragments of further utterances, as He now proceeds on the passionate pilgrimage towards Jerusalem, are given in Luke—ejaculations which betray the deep inward compulsion under which He felt driven forward :

> I am come to send fire on the earth ; and would it were already kindled ! But I have a baptism to be baptised with ; and how am I ſtraitened till it be accomplished !—(Luke xii. 49f.)

There are words which show that for such as would follow Him now there muſt be renunciation and severance of earthly ties :

> Suppose ye that I am come to give peace on earth ? I tell you, Nay ; but rather division : for from henceforth there shall be five in one house divided, three againſt two, and two againſt three. The father shall be divided againſt the son, and the son againſt the father ; the mother againſt the daughter, and the daughter againſt the mother ; the mother-in-law againſt her daughter-in-law, and the daughter-in-law againſt her mother-in-law.
>
> (Luke xii. 51-53.)

> And a man's foes shall be they of his own household.—(Matt. x. 36.)

There is a word about the signs of the times (which may have been spoken in Dalmanutha, (cf Mark viii. 11.) as He journeyed down the Lake-side):

> When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass. *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?—(Luke xii. 54-57.)

And there is a parable of Life as *a Pilgrimage towards an Assize Court:*

> When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.—(Luke xii. 58f.)

PARALLEL REFERENCES

Luke xii. 39f.=Matt. xxiv. 43f.
Luke xii. 42-48=Matt. xxiv. 45-51.
Luke xii. 51-53=Matt. x. 34-37.
Luke xii. 54-57=Matt. xvi. 2-3.
Luke xii. 57, cf. John vii. 24.
Luke xii. 58-59=Matt. v. 25f., cf. Mark viii. 10-12.

THE PASSION JOURNEY: THROUGH HEROD'S DOMAIN

IT looks as though an attempt was made to deter Jesus from going up towards Jerusalem, by some friendly disposed persons who reported a gruesome story of the ongoings in the capital. Jesus simply used the tale as an opportunity for speaking an urgent word about the need for repentance:

> Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.
>
> A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:* and it may bear fruit in the coming season; and if not, thou shalt cut it down.—(Luke xiii. 2-9.)

¶ While addressing a synagogue crowd one Sabbath Jesus had occasion again to defend Himself. It was when He healed the bent woman whom His compassion dignified with the name of " daughter of Abraham." When the ruler of the synagogue scolded the people for bringing their ailments on the Sabbath, Jesus replied :

> *Thou* hypocrite, doth not each one of you on the Sabbath lose his ox or *his* ass from the stall, and lead *him* away to watering ? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day ?—(Luke xiii. 15f.)

¶ It seems to have been on the same occasion that Jesus spoke the parables of *the Mustard Seed*, and *the Leaven*. He may have felt the need for correcting false impressions which some may have formed as they listened recently to the Parables of the Return :

> Unto what is the kingdom of God like ? and whereunto shall I resemble it ? It is like a grain of mustard seed, which a man took, and cast into his garden ; and it grew, and waxed a great tree ; and the fowls of the air lodged in the branches of it. Whereunto shall I liken the kingdom of God ? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.
>
> (Luke xiii. 18-21.)

¶ Jesus continued to use every occasion for further utterances on the solemn theme of repentance. It was in answer to an old theological quibble that He spoke

the discourse whose text was *The Narrow Gate*, fragments of which we may recover from the Sermon on the Mount, and add to Luke's account :

> Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able.—(Luke xiii. 24.)

> For wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be who go in thereat : because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.
>
> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father who is in heaven.
>
> (Matt vii. 13f. 21.)

> When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know you not whence ye are : then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.
>
> (Luke xiii. 25f.)

> Many will say, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ?—(Matt. vii. 22.)

> But he shall say, I tell you, I know you not whence ye are ; depart from me, all *ye* workers of iniquity. There shall be weeping and gnashing of teeth, when

ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. And, behold, there are last who shall be first, and there are first who shall be last.

(Luke xiii. 27-30.)

¶ Jesus must have been by this time in the neighbourhood of the royal city of Tiberias, and there was evidently a secret friend at court who employed some favourably disposed Pharisees to warn Him of Herod's designs against Him. Jesus treated the news with courageous contempt :

Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall have finished. Nevertheless I must walk to-day, and to-morrow, and the *day* following : for it cannot be that a prophet perish out of Jerusalem.

(Luke xiii. 32f.)

¶ It may have been in that same friendly person's house that Jesus yet once more defended Himself against the unspoken censure of watchful eyes. It was at the healing of an afflicted man on the Sabbath :

Is it lawful to heal on the sabbath day ? . . . Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day ?—(Luke xiv. 3, 5.)

¶ It is at this entertainment given to Jesus as He journeyed that we listen to rich fragments of His *Table-talk :*

> When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—(Luke xiv. 8-11.)

It was not for the ears of His guests, but rather to His enquiring host that He said, albeit with a certain humourous geniality:

> When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.
>
> (Luke xiv. 12-14.)

Then in answer to a pious ejaculation made by one of the guests, Jesus spoke the parable of *the Great Supper*:

> A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one *consent* began to

make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, That none of those men who were bidden shall taste of my supper.—(Luke xiv. 16-24.)

¶ When he resumed His journey again He spoke another solemn word to those who followed, about the need for counting the cost :

If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.
(Luke xiv. 26f.)

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake the same shall

save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

(Mark viii. 34-37.)

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

(John xii. 26.)

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?* Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.—(Luke xiv. 28-33.)

He that is near me is near the fire: he that is far from me is far from the kingdom.—(*Oxyrhynchus Fragment.*)

Everyone shall be salted with fire (of discipline).

(Mark ix. 49.)

Salt *is* good: but if the salt have lost its savour, wherewith shall it be seasoned? It is neither fit for

the land, nor yet for the dunghill ; *but* men cast it out. He that hath ears to hear, let him hear.

(Luke xiv. 34f.)

PARALLEL REFERENCES

Luke xiii. 18-21=Matt. xiii. 31-33=Mark iv. 30-32.
Luke xiii. 24=Matt. vii. 13f. cf. John x. 7f.
Luke vi. 46=Matt. vii. 21.
Luke xiii. 32f., cf. John ix. 4, xi. 9f.
Luke xiii. 26f.=Matt. vii. 22f.
Luke xiv. 16-24=Matt. 22 1-14
Luke xiv. 25-35=Matt. x. 37-39, v. 13=Mark viii. 34-38, ix. 49f.
=John xii. 25f., cf. Luke ix. 23-26.

NOTE

Matthew's addition to the parable of *the Great Supper*—the man without the wedding garment (xxii. 11-14)—is omitted from this chapter. It seems to be a different parable ; for one scarcely expects the folk of the highways and hedges to have wedding garments. But it is difficult to place. Many indeed, reject it as not a genuine utterance of Jesus, but one of Pauline tendency—the wedding garment being the robe of Christ's righteousness. It might equally well be a parable of Judaistic tendency—the wedding garment representing the fulfilment of ancient convention—the Law ! It is capable of a more human interpretation. Jesus was not an unreasoning critic of ancient convention. There was a place in His thought for the old garments and old wineskins of religion (Luke v. 38f.). And, while He condemned the religion of externalities in name of the religion of the heart, He may well have recognised that the religion of the heart would mainfest itself in outward observances. The man without the wedding garment might bluster about his goodwill and friendly feelings to the people who had invited him, but an observance of the proprieties is in this case a proof of goodwill. The absence of the garment is a betrayal of absence of the right attitude of heart.

THE PASSION JOURNEY : THE PEREAN TOUR

THE recent talk at the table of Jesus' friendly host, especially the remark about a recompense in the resurrection of the just for those who were kind to the poor and the broken, seems to have raised questions in the disciples' mind. In a humorous parable Jesus further emphasized His advice to practise an other-worldly shrewdness :

> There was a certain rich man, who had a steward ; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee ? give an account of thy stewardship ; for thou mayest be no longer steward. Then the steward said within himself, What shall I do ? for my lord taketh away from me the stewardship : I cannot dig ; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors *unto him,* and said unto the first, How much owest thou unto my lord ? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou ? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.—(Luke xvi. 1-7.)

Jesus must here have said, "Rascal though he was, the steward acted shrewdly"—or words to that effect. Adding :

> For the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that, when it fails, they may receive you into everlasting habitations.
>
> (Luke xvi. 8-9.)

It is clearly not the man's morality Jesus commended, but simply his shrewdness. Nor is there any appeal to material self-interest in Jesus' idea of reward. The loving welcome of poor men's hearts, in the Unseen, is hardly a motive that would appeal to the selfish monied man.

¶ Luke records a word He spoke in answer to Pharisaic critics of His view :

> Ye are they which justify yourselves before men ; but God knoweth your hearts : for that which is highly esteemed among men is abomination in the sight of God ;—(Luke xvi. 15.)

and a parable which shows how earthly estimates of rich and poor are reversed in heaven :

> There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day : and there was a certain beggar named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came

and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—(Luke xvi. 19-31.)

In this parable He accused the religious leaders of failure to appreciate the teaching of Moses. Some kindred words from John's Gospel may be added here:

Do not think that I will accuse you to the Father; there is *one* that accuseth you, *even*

> Moses, in whom ye trust. For had ye believed Moses, ye would have believed me : but if ye believe not his writings, how shall ye believe my words ?—(John v. 45-47.)

¶ It was about the time of His crossing into the Peræa that He was met by the ten lepers, whom He bade :

> Go shew yourselves unto the priests.
> (Luke xvii. 14.)

The return of only one of the ten to thank Him for healing drew for Him the comment :

> Were there not ten cleansed ? but where *are* the nine ? There are not found that return to give glory to God, save this stranger. . . Arise, go thy way : thy faith hath made thee whole.
> (Luke xvii. 17-19.)

¶ When He reached the Peræa He seems to have settled for a time in the neighbourhood of Bethabara. Perhaps He sought to gather strength for His resolve, in the place where the conviction of His Divine vocation first fell on Him at the hour of Baptism. It may have been about this time, when the Feast of Booths was drawing near, that His unbelieving brethren, observing His apparent hesitation, challenged Him to go up to the capital and made good His claim. His answer was :

> My time is not yet come : but any time is appropriate for you. The world cannot hate you ; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast : I go not up yet unto this feast ; for my time is not yet full come.—(John vii. 6-8.)

¶ His ministry in the Peræa seems in a measure to have been a repetition of His experience in Galilee. And His enemies whose ability to interpret the Mosaic law He had challenged, came and sought to entangle Him on the question of divorce. They drew from Him first a statement of the Divine principle concerning marriage :

> Have ye not read, that he which made *them* at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh ? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
>
> (Matt. xix. 4-6.)

And when they urged that Moses permitted divorce, He retorted :

> Moses because of the hardness of your hearts suffered you to put away your wives : but from the beginning it was not so.—(Matt. xix. 8.)

Afterwards, in private to His disciples He made a very uncompromising pronouncement on the subject :

> Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.—(Mark x. 11f.)

And to their objection that this made marriage impossible He replied :

> All *men* cannot receive this saying, save *they* to whom it is given. For there are some eunuchs,

who were so born from *their* mother's womb : and there are some eunuchs, who were made eunuchs of men : and there be eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.—(Matt. xix. 11f.)

The Sayings about offending members, attached in Mark-Matt., (for mnemonic purposes) to other Sayings about offences, would seem to be in place here :

And if thy hand offend thee, cut it off : it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched. And if thy foot offend thee, cut it off : it is better for thee to enter halt into life, than having two feet to be cast into hell. And if thine eye offend thee, pluck it out : it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire : where their worm dieth not, and the fire is not quenched.
(Mark ix. 43, 45, 47f.)

Matthew's more general statement of this law of life may be added to Mark's version :

For it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.—(Matt. v. 30.)

PARALLEL REFERENCES

Matt. xix. 4-12, v. 31f=Mark x. 3-12=Luke xvi. 18.
Mark ix. 43-48=Matt. xviii. 7-9, v. 29f.=Luke xvii. 1.

THE FEAST OF BOOTHS

JESUS did go up to the Feaſt of Booths, but not in His Messianic capacity. He went juſt as a pilgrim to the Feaſt, attended probably by a friend or two. Yet the people seem to have been on the look-out for Him, and He could not escape observation. He was threatened with arrest indeed. It was on that occasion that He spoke the enigmatic word :

> Yet a little while am I with you, and *then* I go unto him that sent me. Ye shall seek me, and shall not find *me :* and where I am, *thither* ye cannot come.—(John vii. 33f.)

Then on the last and chief day of the Feaſt, as He watched the prieſts, bearing the water from the Pool of Siloam in the golden vessels, He could not reſtrain Himself any longer, and ſtanding forth in the Temple Court He uttered in a loud voice the aſtonishing invitation :

> If any man thirſt, let him come unto me, and drink.—(John vii. 37.)

Origen quotes a Saying which may be added here :

> I thirſted for them that thirſt.

Also a word spoken to those who believed on Him may be singled out from John's Gospel :

> If ye continue in my word, *then* are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free.—(John viii. 31f.)

Meeting a blind man on the Sabbath, He felt impelled to heal him, giving as His reason:

> I must work the works of him that sent me, while it is day: the night cometh, when no man can work.—(John ix. 4.)

Smearing the man's eyes He bade him:

> Go, wash in the pool of Siloam.—(John ix. 7.)

Using the miracle as a symbol He again made His claim in daring fashion:

> I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—(John viii. 12.)

Many rejected it, but some accepted it, and it was of these destined ones He said:

> My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *one* is able to pluck anything out of my Father's hand.
>
> (John x. 27-29.)

And then He spoke the parable of *The Sheepfold:*

> Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth

up some other way, the same is a thief and a robber. But he that entereth in by the door is a shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.—(John x. 1-5.)

¶ It was probably on this occasion, and just before He left the city, that He uttered His first lament over Jerusalem:

O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the LORD.

(Matt. xxiii. 37-39.)

¶ It may have been about this time that the Seventy completed their mission, and returned with joyful news of their success. It was a bright gleam of hope in the darkness, and He broke out into soaring words:

I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy:

and nothing shall by any means hurt you. Notwithſtanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.—(Luke x. 18-20.)

And to the disciples He added:

Blessed *are* the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them.*
(Luke x. 23f.)

¶ We may perhaps place here, on the way home from the Feaſt of Booths, Jesus' conversation with the lawyer in the synagogue at Jericho. In response to his queſtion about eternal life Jesus asked him:

What is written in the law? how readeſt thou?
(Luke x. 26.)

When the lawyer quoted the greateſt commandment, Jesus commended his answer:

Thou haſt answered right: this do, and thou shalt live.—(Luke x. 28.)

And when the lawyer asked for a definition of "neighbour" Jesus added the parable of the Good Samaritan:

A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who ſtripped him of his raiment, and wounded *him,* and departed, leaving *him* half dead. And by chance there came down a certain prieſt that way: and when he saw

him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*, and went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among thieves? . . . Go and do thou likewise.

(Luke x. 30-37.)

John informs us that He returned again to the neighbourhood of Bethabara. (x. 40.)

PARALLEL REFERENCES

Matt. xxiii. 37-39=Luke xiii. 34f.
John viii. 12, cf. John xi. 9, ix. 39-41.
Luke x. 18, cf. John xii. 31f.
Luke x. 24 cf. John viii. 56.
Luke x. 23f.=Matt. xiii. 16f.

THE PASSION JOURNEY: BETHABARA TO JERICHO

THE mission of the Seventy being ended, the hour for Jesus' final ascent on Jerusalem is at hand. Some of His enemies again approach Him with the taunting question, When is the kingdom coming? He answers:

> The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there, for, behold, the kingdom of God is within you.
> (Luke xvii. 20f.)

And Luke records a special address spoken at this time to His disciples about His return, in which some verses from Matthew's chapter of Apocalypse may be incorporated:

> The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.—(Luke xvii. 22.)

> Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers;

believe *it* not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. . . But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away;—(Matt. xxiv. 23-27, 37-39.)

likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all;—(Luke xvii. 28f.)

so shall also the coming of the Son of man be.
(Matt. xxiv. 39.)

Then shall two be in the field; the one shall be taken, and the other left. Two *women shall be* grinding at the mill; the one shall be taken, and the other left.—(Matt. xxiv. 40f.)

It was in answer to the disciples' question as to where this manifestation was to take place that He spoke the mysterious proverb:

Wheresoever the carcase is, there will the eagles be gathered together.—(Matt. xxiv. 28.)

¶ Then He said to His disciples:

Let us go into Judæa again.—(John xi. 7.)

And when they protested about the danger :

> Are there not twelve hours in the day ? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.—(John xi. 9f.)

¶ When He was about to depart from this neighbourhood, the people of the place, among them mothers with their little ones, came seeking a farewell blessing. The disciples would have prevented the children, but Jesus was vexed and said to them :

> Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.—(Mark x. 14f.)

¶ It was probably in the vicinity of Jericho that a young aristocrat, running eagerly, came and knelt to Jesus, calling him "Good Master." Jesus repelled the epithet. Leaning hard upon the resources of God for strength to finish His task, He felt it out of place :

> Why callest thou me good ? *there is* none good but one, *that is,* God.—(Mark x. 18.)

How to attain eternal life—that was the young man's question. Jesus replied :

> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.—(Mark x. 19.)

The youth claimed to have kept them. A look of yearning love showed itself on the face of Jesus :

> One thing thou lackeſt : go thy way, sell whatsoever thou haſt, and give to the poor, and thou shalt have treasure in heaven : and come, and follow me.—(Mark x. 21.)

The *Gospel to the Hebrews* records that at Jesus' command the rich young man began to scratch his head and it did not please him ; whereupon Jesus added :

> How canſt thou say I have fulfilled the Law and the prophets ? For it says in the Law *Love thy neighbour as thyself*. And behold many brethren of thine, sons of Abraham, are dying of hunger in the midſt of dirt, and though thy house is rich in many goods nothing of all these goeth forth to them. (cf. the Parable of Dives and Lazarus.)

But the young man turned sadly away. After another lingering gaze Jesus turned disappointedly to His disciples :

> How hardly shall they that have riches enter into the kingdom of God !—(Mark x. 23.)

They were disconcerted ; so with somewhat altered emphasis He said :

> Children, how hard is it for them that truſt in riches to enter into the kingdom of God ! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.—(Mark x. 24f.)

When they could not conceal their dismay, He added a word of hope :

> With men *it is* impossible, but not with God ; for with God all things are possible.—(Mark x. 27.)

And when Peter claimed that they had left all for Him, He promised :

> Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life. But many *that are* first shall be last ; and the last first.—(Mark x. 29-31.)

¶ A crowd of curious sight-seers lined the streets to see the Prophet of Galilee entering Jericho. Catching sight of Zacchæus, a little tax-collector who had been elbowed out of the throng, and had climbed into a sycomore, Jesus immediately flung a courageous greeting across the sea of scowling faces :

> Zacchæus, make haste, and come down ; for to-day I must abide at thy house.—(Luke xix. 5.)

And when the man showed how his heart had been touched, Jesus claimed for him as good a pedigree as his ostracizers, and a place for him in the kingdom :

> This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son

of man is come to seek and to save that which was lost.—(Luke xix. 9f.)

PARALLEL REFERENCES

Matt. xxiv. 23-28, 37-41=Luke xvii. 20-37 cf. Mark xiii. 6, 21f. cf. John vii. 33f.
Mark x. 14f=Matt. xix. 14, xviii. 3=Luke xviii. 16f.
Mark x. 18-31=Matt. xix. 17-30=Luke xviii. 19-30.

THE PASSION JOURNEY: JERICHO TO JERUSALEM

IN His farewell address to the people of Jericho Jesus spoke *the Parable of the Talents*. It would appear that He had spent some time in this city and won some success for His propaganda there. As in the last discourses in Galilee it is a parable of the Return:

> For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy

lord. He also that had received two talents came and said, Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou haſt not sown, and gathering where thou haſt not ſtrawed: and I was afraid, and went and hid thy talent in the earth: lo, *there* thou haſt *that* is thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou kneweſt that I reap where I sow not, and gather where I have not ſtrawed: thou oughteſt therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with ursury. Take therefore the talent from him, and give *it* unto him who hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And caſt ye the unprofitable servant into outer darkness: and there shall be weeping and gnashing of teeth.—(Matt. xxv. 14-30.)

The verses in Luke xvi. 10-12 seem to be more apposite to the teaching of this parable than to that of the parable of the wily ſteward:

He that is faithful in that which is leaſt is faithful also in much: and he that is unjuſt in the leaſt is unjuſt also in much. If therefore ye have not been faithful in the unrighteous mammon, who will

commit to your trust the true *riches?* And if ye have not been faithful in that which is another man's, who shall give you that which is your own ?

(Luke xvi. 10-12.)

The *Gospel to the Hebrews* has a variant version of this parable. While the first servant uses his talents faithfully, and the third buries his, the second squanders his. There seems to be some grounds for this version in Matthew ; verse 30 looks as though it referred originally to the squanderer.

¶ As they were leaving Jericho, a blind beggar—Bartimæus—thrust himself upon the notice of the passing Saviour :

What wilt thou that I should do unto thee ?

(Mark x. 51.)

And his request was granted :

Go thy way ; thy faith hath made thee whole.

(Mark x. 52.)

¶ He had now reached the last stage of the Passion-Journey, and there is reason to believe that it was on the steep road ascending from Jericho that the disciples became dumb with consternation as they watched the almost fierce resolution on the face of the Master. He stopped at length, and gathering them to the side of the road He made the third great announcement of the Passion :

Behold, we go up to Jerusalem ; and the Son of man shall be delivered unto the chief priests, and unto the scribes ; and they shall condemn him to

> death, and shall deliver him to the Gentiles : and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him : and the third day he shall rise again.—(Mark x. 33f.)

¶ It seemed impossible to make the disciples fully understand what He meant. They dwelt more on the prediction of victory and refused to let their minds dwell upon the tragic experience which He said was to precede the victory. This is painfully evident in the ambitious request of James and John and their mother Salome :

> What would ye that I should do for you ?
> (Mark x. 36.)

Jesus asked ; and His answer to their foolish request brought them back at once to the thought of His Passion :

> Ye know not what ye ask : can ye drink of the cup that I drink of ? and be baptised with the baptism that I am baptised with ? . . .
>
> Ye shall indeed drink of the cup that I drink of ; and with the baptism that I am baptised withal shall ye be baptised : but to sit on my right hand and on my left hand is not mine to give ; but *it shall be given to them* for whom it is prepared.
> (Mark x. 38-40.)

Jealous anger filled the minds of the other disciples, as they listened to the interview, and Jesus seized the occasion to expound the inmost principle of the kingdom, —*the servant is king*—dropping a pregnant word at the end, about the expiatory significance of His death :

> The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called " Benefactors."—(Luke xxii. 25.)

> But so shall it not be among you : but whosoever will be great among you, shall be your minister : and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—(Mark x. 43-45.)

¶ He came, at length, to Bethany. It was either now, or on some earlier visit that He told the sisters Martha and Mary :

> Thy brother shall rise again.—(John xi. 23.)

The story is recorded at length, in John's Gospel, chap. xi.

¶ He seems to have spent the night in Bethany among His friends ; and in the morning—Monday of Passion week—He prepared to make a spectacular entry into the city. It was no sudden after-thought, this lowly fulfilling of an ancient prophecy, for He seems to have arranged beforehand with friends in Bethphage for the use of the ass He should ride. When He sent disciples to fetch it, His instructions to them were :

> Go your way into the village over against you : and and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat ; loose him, and bring *him*. And if any man say unto you, Why do ye this ? say ye that the Lord hath need of him ; and straightway he will send him hither.—(Mark xi. 2f.)

¶ As He approached, a great crowd gathered about Him, shouting words of greeting, words of a revolutionary

nature. When the temple officials bade Him silence them, He answered :

> I tell you that, if these should hold their peace, the ſtones would immediately cry out.—(Luke xix. 40.)

His thoughts were far other than those of the jubilant crowd. Staying the procession on the hillside, when the city came in view, and burſting into tears, for the second time He uttered a lament over the city which He knew was to reject Him :

> If thou hadſt known, even thou, at leaſt in this thy day, the things *which belong* unto peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall caſt a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one ſtone upon another ; because thou kneweſt not the time of thy visitation. (Luke xix. 42-44.)

¶ The word seemed to have damped the enthusiasm of the shouting throng. When they reached the ſtreets of the city, He was no longer hailed as " son of David," but only as " prophet of Nazareth." In fulfilling a prophecy, He had once more disappointed common expectation.

He returned again to Bethany that night. Two beautiful ſtories are recorded of His visits to the house of His friends there. In one He gave a tender rebuke to Martha, when she impatiently bade Him ask her ſiſter to forsake His company and come and help her :

> Martha, Martha, thou art careful and troubled about many things : but few things are needful, or

rather, only one : and Mary hath chosen that good part, which shall not be taken away from her.
(Luke x. 41f.)

¶ The other incident took place on this evening after His final arrival in the Holy City. Not realising what was before Him, His friends made a feast in His honour. He chivalrously concealed His anguish, and sat down with them. Only Mary, with a woman's quick insight of love, guessed His feelings, dimly anticipating what lay before Him. Her lavish expenditure of ointment on His head and feet was considered wasteful by the guests, Judas apparently giving the lead in this. But with deep emotion Jesus defended her :

Let her alone ; why trouble ye her ? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good : but me ye have not always. She hath done what she could : she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.
(Mark xiv. 6-9.)

¶ Next morning—Tuesday of Passion Week—entering the Temple Courts, Jesus observed the greedy trafficing of the religious officials in the sacrificial offerings of the common folk. And in a great outburst of indignation, clutching a whip of knotted thongs in His hand, He drove them out before Him, saying :

Is it not written, My house shall be called of all nations the house of prayer ? but ye have made it a den of thieves.—(Mark xi. 17.)

In John's account, there is a touch which reveals His tenderness for helpless wild creatures. While He scattered the money and drove out the sheep and oxen, He said to the dove-sellers :

> Take these hence.—(John ii. 16.)

PARALLEL REFERENCES

Matt. xxv. 14-30=Luke xix. 12-27.
Mark x. 51f.=Matt. xx. 32=Luke xviii. 41f.
Mark x. 33f.=Matt. xx. 18f.=Luke xviii. 31-33.
Mark x. 35-45=Matt. xx. 20-28=Luke xxii. 24-26.
Mark xi. 2-3=Matt. xxi. 2-3=Luke xix. 30-31.
Mark xiv. 6-9=Matt. xxvi. 10-13=John xii. 7f.
Mark xi. 17=Matt. xxi. 13=Luke xix. 46=John ii. 16.

THE CLASH WITH TEMPLE AUTHORITIES

THE common people gathered about Jesus while He held the Temple Courts; and while He healed and taught, the children sang, repeating, as children will, snatches of the processional songs of yesterday. The Temple authorities angrily called His attention to the singing. But He defended the children with a ready word of scripture from a favourite psalm :

> Yea ; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise.
> (Matt. xxi. 16.)

¶ Others challenged Him about His right to interfere with the Temple arrangements, and asked a sign. His right was in the truth of His message. It would not die, it would displace the old régime. The word He spoke was enigmatic :

> Destroy this temple, and in three days I will raise it up.—(John ii. 19.)

It was used against Him afterwards at the Trial. A brief parable which John records may also be given here :

> Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit.
> (John xii. 24.)

¶ A more official challenge of His authority was made that same afternoon by a large body of the Temple staff. He met them with a counter-question :

> I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was *it* from heaven, or of men ? answer me.—(Mark xi. 29f.)

They refused to commit themselves, and Jesus refused to give them satisfaction :

> Neither do I tell you by what authority I do these things.—(Mark xi. 33.)

And He proceeded to speak to them in a parable :

> A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught *him*, and beat him, and sent *him* away empty. And again he sent unto them another servant ; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled. And again he sent another ; and him they killed, and many others ; beating some, and killing some. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir ; come, let us kill him, and the inheritance shall be our's. And they took him, and killed

> *him*, and cast *him* out of the vineyard. What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: this was the LORD'S doing, and it is marvellous in our eyes?
> (Mark xii. 1-11.)

> Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.—(Matt. xxi. 43f.)

An attempt to arrest Jesus at this point failed, and fresh schemes were devised for trapping Him in His words.

¶ Next day—Wednesday of Passion week—proved to be a day of constant intrigue and assault on the part of the authorities. The Pharisees first joined with the Herodians to question Him about the paying of the Roman tribute-money. But Jesus saw the trap:

> Why tempt ye me? bring me a penny, that I may see *it*. . . . . Whose *is* this image and superscription? . . . . . Render to Cæsar the things that are Cæsar's, and to God the things that are God's.—(Mark xii. 15-17.)

¶ Then the Sadducees, who disbelieved in immortality, came with their problem, about the relationships in heaven of those who had been married more than once:

> Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels that are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.
>
> (Mark xii. 24-27.)

¶ The main parties being thus silenced, a scribe sought to engage Him on the question of the greatest commandment, Jesus quoted the words which contain the sum of the law:

> The first of all the commandments *is*, Hear, O Israel; The LORD our God is one LORD: and thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself.
>
> (Mark xii. 29-31.)

> On these two commandments hang all the law and the prophets.—(Matt. xxii. 40.)

When, disarmed by the pointedness of Jesus' reply, the scribe chimed in with hearty assent, Jesus said:

> Thou art not far from the kingdom of God.
>
> (Mark xii. 34.)

¶ His challengers were silenced, and Jesus, knowing the objections they were urging among the people against

His Messianic claim, Himself raised the question, and proceeded to refute them on their own ground—the evidence of the sacred scriptures :

> How say the scribes that Christ is the son of David ? For David himself said by the Holy Spirit, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord ; and whence is he *then* his son ?—(Mark xii. 35f.)

¶ The people had been listening with breathless admiration while He refuted His enemies. He had won the popular ear, and protected by their sympathy, He now turned and spoke His scathing denunciation of the hollowness of official religion :

> The scribes and the Pharisees sit in Moses' seat : all therefore whatsoever they bid you observe, *that* observe and do ; but do not ye after their works : for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders ; but they *themselves* will not move them with one of their fingers. But all their works they do for to be seen of men : they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi ;—(Matt. xxiii. 2-7.)

> Who devour widows' houses, and for a pretence make long prayers : these shall receive greater damnation.—(Mark xii. 40.)

But woe unto you, scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men : for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. . . Woe unto you, scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell ? Wherefore, behold, " I send unto you prophets, and wise men, and scribes : and *some* of them ye shall kill (and crucify ; and *some* of them shall ye scourge in your synagogues), and persecute (*them* from city to city) : that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Joiada (apud *Gospel to Hebs.*), whom ye slew between the temple and the altar." Verily I say unto you, All these things shall come upon this generation.—(Matt. xxiii. 13, 29-36.)

It would seem that Jesus here quoted a passage of current Apocalypse,—Luke calls it *the Wisdom of God.*

¶ He must also have urged the claims of His new Gospel upon His hearers, and some Sayings from the Gospel of John may be taken as indicating the line of His appeal at this time :

> Yet a little while is the light with you. Walk while ye have the light, leſt darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. . . He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. . . He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the laſt day. For I have not spoken of myself; but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlaſting: whatsoever I speak therefore, even as the Father said unto me, so I speak.
>
> (John xii. 35f., 44f., 48-50.)

¶ The Court He occupied was the Women's Court, over againſt which the Treasury ſtood. He observed a poor widow caſting in her all, and called attention to it as an act of devotion in ſtriking contraſt to the formalism He had been denouncing:

> Verily I say unto you, That this poor widow hath caſt more in, than all they which have caſt into the treasury: for all *they* did caſt in of their abundance; but she of her want did caſt in all that she had, *even* all her living.—(Mark xii. 43f.)

¶ As they passed out of the Temple gates that evening, Jesus let fall a word which the disciples, who had been loſt in admiration of the massive grandeur of the pile, never forgot:

> See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.—(Matt. xxiv. 2.)

¶ It was the second time He had predicted that catastrophe would soon overtake the city; and when they reached their resting-place on Olivet that night, four of them came to ask Him when it was to come about. Here is the word He spoke with reference to the city's doom:

> But when ye shall see the "abomination of desolation," standing where it ought not, then let them that be in Judæa flee to the mountains: and let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house: and let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days! And pray ye that it be not in the winter.—(Mark xiii. 14-18.)

He evidently regarded the day of the city's fate as a day of Advent. And at the same time He added some words that had special reference to the signs of this coming apocalypse of the Son of man. In this address He Himself emphatically disclaims any knowledge of the time of this Divine event. The burden of it was *Take heed:*

> Take heed lest any *man* deceive you: for many shall come in my name, saying, I am *Christ;* and shall deceive many. . . But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be

brought before rulers and kings for my sake, for a testimony against them. And the gospel must be first published among all nations.—(Mark xiii. 5f., 9f.)

Settle *it* therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.—(Luke xxi. 14f.)

Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.—(Mark xiii. 12.)

And because iniquity shall abound, the love of many shall wax cold.—(Matt xxiv. 12.)

And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.—(Mark xiii. 13.)

Luke's version of this Saying runs as follows:

But there shall not an hair of your head perish. In your patience ye win your souls.—(Luke xxi. 18f.)

And then if any man shall say to you, Lo, here *is* Christ; or lo, *he is* there; believe *him* not: for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect. But take ye heed: behold, I have foretold you all things. . .

Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner,

when ye shall see these things come to pass, know that it is nigh, *even* at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away.

But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. *For it is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commended the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping.—(Mark xiii. 21-23, 28-36.)

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the the Son of man.—(Luke xxi. 34-36.)

And what I say unto you I say unto all, Watch.
(Mark. xiii. 37.)

¶ The last incident of the public ministry took place on Thursday morning of the Passion week. It was the last attempt of His enemies to prove Him a violater of the Mosaic Law. When Jesus stooped and wrote with

His fingers on the dust of the Temple Court, His whole bearing eloquent of the shame of the scene, the bribed mob felt it to be their judgment. When He said :

> He that is without sin among you, let him first cast a stone at her,—(John viii. 7.)

and stooped and wrote again, silently, one by one, they slipped away. His last words were for the woman :

> Woman, where are those thine accusers ? hath no man condemned thee ? . . . Neither do I condemn thee : go, and sin no more.—(John viii. 10f.)

PARALLEL REFERENCES

Mark xi. 29-33=Matt. xxi. 24-27=Luke xx. 3-8 cf. John v. 35.
Mark xii. 1-11=Matt. xxi. 33-42, xxii. 6f.=Luke xx. 9-17.
Matt. xxi. 43f.=Luke xx. 18.
Mark xii. 15-17=Matt. xxii. 18-21=Luke xx. 23-25.
Mark xii. 24-27=Matt. xxii. 29-32=Luke xx. 34-38.
Mark xii. 29-31=Matt. xxii. 37-40 cf. Luke x. 25-28.
Mark xii. 35-37=Matt. xxii. 42-45=Luke xx. 41-44.
Matt. xxiii. 2-7, 13f., 29-36=Mark xii. 38-40=Luke xi. 43, xx. 46f., xi. 47-51.
Mark xii. 43f.=Luke xxi. 3f.
Matt. xxiv. 2=Mark xiii. 2=Luke xxi. 6.
Mark xiii. 14-18=Matt. xxiv. 15-20=Luke xvii. 31, xxi. 20-24.
Mark xiii. 5f., 9f., 12f., 21-23, 28-37=Matt. xxiv. 4f., 9f., 13f., 23-25. Matt. xxiv. 32-36, 44f.=Luke xxi. 8, 12-19, 29-36. c.f. Luke xvii. 21ff.
Luke xxi. 14f.=Mark xiii. 11, Matt. x. 19f., cf. Luke xii. 11f.
John ii. 19, cf. Mark xiv. 58, xv. 29; Matt. xxvi. 61, xxvii. 40.

THE UPPER ROOM

JESUS found that the atmosphere had grown distinctly more hostile that morning in the Temple court. Some of the populace had been influenced against Him. For days Judas had been plotting with the priests. Jesus had resolved, however, to celebrate the Passover that night in the city with His disciples, and secretly arranging with a friend He left Jerusalem and waited on Olivet till evening. When the hour was come, He sent two disciples in advance with these instructions :

> Go ye into the city, and there shall meet you a man bearing a pitcher of water : follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples ? And he will show you a large upper room furnished and prepared : there make ready for us.—(Mark xiv. 13-15.)

¶ He arrived at length with His disciples, and they sat down to the feast. While the meal was proceeding, He rose from the table, and, girding Himself with a towel, took a basin and began to wash His disciples' feet. They had forgotten the lesson of a few days before, and there had been some friction about precedence at the table. It was a startling object-lesson—the Master fulfilling the task of the humblest slave ; and the disciples were disconcerted and ashamed. But Jesus answered Peter's protest :

What I do thou knowest not now; but thou shalt know hereafter. . . If I wash thee not, thou hast no part with me. . . He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. . .

Know ye not what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. . . Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.—(John xiii. 7-17.)

He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.—(Luke xxii. 26f.)

¶ A great disquiet of soul was betrayed as He spoke the words "not all clean." Unable now to restrain Himself any longer He added:

Verily I say unto you, One of you which eateth with me shall betray me.—(Mark xiv. 18.)

To the disciples' agitated questioning we hear Him whisper His reluctant reply:

It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth as it is written of Him: but woe to that man by whom the Son of

man is betrayed! good were it for that man if he had never been born.—(Mark xiv. 20f.)

Then, sadly, to Judas' belated query:

Thou hast said.—(Matt. xxvi. 25.)

Love made one last effort to save Judas from himself. The offered sop was the deepest mark of friendship. Judas rose in haste, and as he withdrew he heard the low tones:

That thou doest, do quickly.—(John xiii. 27.)

¶ The traitor was gone. Jesus could speak freely at last. And He began to explain to them the meaning of His deep desire to have this special meal with them. It was the last He would ever take with them on earth:

With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.—(Luke xxii. 15f.)

Passing round the cup He said:

Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.—(Luke xxii. 17f.)

Then, desiring them to make a memorial rite of it, He blessed the bread and wine, and again passed them, as symbols of His approaching death:

This is my body which is given for you: this do in remembrance of me. . . . This cup is the new Covenant in my blood, which is shed for you. (Luke xxii. 19f.)

Speaking a word of affectionate gratitude for their steadfastness to Him in all His trials, He ended the meal with a glittering promise, to be fulfilled in the Kingdom which He had spoken of when He began. There was a kindly look in His eyes, perhaps, for the ambitious sons of Zebedee, while He spoke:

> Ye are they which have continued with me in my temptations. And I appoint unto you,—since my Father hath appointed unto me kingly power,—that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.—(Luke xxii. 28ff.)

¶ It was then, doubtless, that He spoke the great *Post-Communion Address,* the substance of which is preserved in the Gospel of John:

> I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so

shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. . . Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. . . .—(John xv. 1-12, 14-17, 20.)

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. . . A little while, and ye shall not see me: and again, a little while, and ye shall see me. . . Do ye enquire among yourselves of that I said, A little while, and ye shall not

see me : and again, a little while, and ye shall see me ? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full. . . Do ye now believe ?—(John xvi. 5f., 16, 19-24, 31.)

We can see Him pause here in the impressive way He had, before He solemnly added :

All ye shall be offended : for it is written, I will smite the shepherd, and the sheep shall be scattered. (Mark xiv. 27.)

. . . And yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer ; I have overcome the world.—(John xvi. 32f.)

Little children, yet a little while I am with you. Ye shall seek me : and as I said unto the Jews, Whither I go, ye cannot come ; so now I say to you.

> A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.
> (John xiii. 33-35.)

Peter interrupted with a puzzled question as to where He was going. Jesus answered :

> Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards.—(John xiii. 36.)

With his usual inpetuous haste Peter repudiated the idea that he would desert. But Jesus, while confident of His disciples' ultimate victory, foretells the intermediate disaster :

> Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat : but I have prayed for thee, that thy faith fail not : and when thou art converted, strengthen thy brethren. . . I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me.—(Luke xxii. 31f., 34.)

¶ His disciples were downcast by this unveiling of their immediate future ; and Jesus tried to hearten them. A conversation, in which Thomas, Philip, and Judas Lebbæus take part, ensues :

> Let not your heart be troubled : believe in God, believe also in me. In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again,

and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. . . No man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. . . .

Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? . . . Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father. . . . If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; *even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. . . . Hereafter I will not talk much with you: for the prince of this world cometh, and he has no connection with me except that the world may be made to know that I love the Father, and that I am acting even as the Father gave me commandment. Arise, let us go hence.—(John xiv. 1-4, 6f., 9, 12, 14-21, 23-31.)

¶ With the sublime promise of the Heavenly Helper, Jesus' talk at the table ended; but before He left the room He lifted up His voice in prayer on their behalf:

Father, the hour is come. . . I have finished the work which thou gavest me to do. . . I have manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou

shouldest keep them from the evil. . . Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be one. . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. . . . And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

(John xvii. 1, 4, 6, 14f., 20f., 23f., 26.)

¶ Luke records a word which may have been spoken as they were leaving the Upper Room, or while they were on the way to Gethsemane:

When I sent you without purse, and scrip, and shoes, lacked ye anything? . . . But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

(Luke xxii. 35-37.)

They seem to have understood Him too literally, for He abruptly ends the conversation:

It is enough!—(Luke xxii. 38.)

PARALLEL REFERENCES

Mark xiv. 13-15=Matt. xxvi. 18=Luke xxii. 8-12.
Mark xiv. 18-21=Matt. xxvi. 21-25=Luke xxii. 21f.=John xiii. 21-26.
Luke xxii. 15-20=Matt. xxvi. 26-29=Mark xiv. 22-25=1 Cor. xi. 24f., cf. John vi. 51, 53-57.
Luke xxii. 29f.=Matt. xix. 28.
Mark xiv. 27-30=Matt. xxvi. 31-34=Luke xxii. 31-34=John xiii. 38.

FROM GETHSEMANE TO THE CROSS

THE loneliness and horror of the coming ordeal are upon them all when they reach the garden. Jesus must go apart from His disciples, for His agony of spirit must find relief in prayer :

> Sit ye here, while I go and pray yonder.
> (Matt. xxvi. 36.)

Yet He cannot endure to be quite alone, and He takes the three most intimate apart with Him :

> My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me.—(Matt. xxvi. 38.)

By the light of the Pascal moon they can see the sweat of anguish glisten upon His face, while they listen to His broken cry :

> *Abba*,—Father,—all things are possible unto thee ; take away this cup from me : nevertheless not what I will, but what thou wilt.—(Mark xiv. 36.)

Far into the night the wrestling is prolonged, and the three companions fall asleep. He comes and wakes them :

> Simon, sleepest thou ? couldest not thou watch one hour ? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.—(Mark xiv. 37f.)

When they hear the prayer resumed, there is a deepened note of resignation in His tones :

> Father, if thou be willing, remove this cup from me : nevertheless not my will, but thine, be done.
> (Luke xxii. 42.)

But the anguish is prolonged, and they sleep again. The torches of the approaching mob begin to glimmer at length through the trees. He ends His prayer and returns once more to the three :

> Sleeping still ? and all at rest ? It is enough ! The hour is come ; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go ; lo, he that betrayeth me is at hand.
> (Mark xiv. 41f.)

¶ Meeting the approaching mob, He asked :

> Whom seek ye ?—(John xviii. 4.)

His prompt acknowledgment :

> I am he,—(John xviii. 5.)

dumbfounded them, and they hesitated a moment. Then Judas advanced and gave the preconcerted signal. With a word of reproachful scorn :

> Friend ! Is it as such thou art here ?
> (Matt. xxvi. 50.)

He turned once more to the mob :

> Whom seek ye ? . . . I have told you that I am he : if therefore ye seek me, let these go their way.—(John xviii. 7f.)

The disciples had gathered round now, and a mêlée ensues, in which one of the disciples wounded the High Priest's servant :

> Suffer ye thus far,—(Luke xxii. 51.)

said Jesus ; and He tended the wound. And to the armed disciple He said :

> Put up again thy sword into his place : for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels ? But how then shall the scriptures be fulfilled, that thus it must be ?
> (Matt. xxvi. 52-54.)

> The cup which my Father hath given me, shall I not drink it ?—(John xviii. 11.)

Turning to the mob He said :

> Are ye come out as against a thief with swords and staves for to take me ? I sat daily with you teaching in the temple, and ye laid no hold on me.—(Matt. xxvi. 55.)

> But this is your hour and the power of darkness.
> (Luke xxii. 53.)

The only reply is to bind Him and lead Him away.

¶ They led Him before a hastily and illegally summoned court that night. Annas, father-in-law of the High Priest, and the most powerful intriguer among the ecclesiastical officials, presided. John reports that Jesus defended Himself in terms similar to those He had used to His captors :

> I spake openly to the world ; I ever taught in the synagogue, and in the temple ; and in secret have I said nothing. Why askeſt thou me ? ask them which heard me, what I have said unto them : behold, they know what I said.—(John xviii. 20f.)

His answer was regarded as defiant presumption. He was ſtruck in the face. With calm courage He rejoined :

> If I have spoken evil, bear witness of the evil : but if well, why smiteſt thou me ?—(John xviii. 23.)

Illegally the judges sought for evidence againſt Him. The word about destroying the Temple was recalled, but too incoherently to be valid evidence. When day broke, to legalise proceedings, the Sanhedrin was again summoned. But illegally the judges proceeded to cross-queſtion the Prisoner : Did He or did He not claim to be the Messiah ? To irrelevant queſtions He had maintained a majeſtic silence. But now His firſt answer was :

> If I tell you, ye will not believe : and if I also ask you, ye will not answer me.—(Luke xxii. 67f.)

> Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—(Matt. xxvi. 64.)

But did He claim to be the Son of God ? And He answered :

> Ye say that I am.—(Luke xxii. 70.)

With a melodramatic geſture, Caiaphas pronounced this confession blasphemy, and sentence of death was voted. He was again bound, and led away to Pilate.

¶ That Jesus claimed to be the king of the Jews, was the subtle form in which His accusation was preferred before the Roman Governor. When Pilate questioned Him about it, His first answer was :

> Sayest thou this of thyself, or did others tell it thee of me ? . . . My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence.—(John xviii. 34, 36.)

" My Kingdom " ? said Pilate, " so you are a King " ! And Jesus answered again :

> Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.
>
> (John xviii. 37.)

When, later, Pilate intimated to Jesus that it was in his power to release or crucify, Jesus, pitying the craven Governor, half-excused him :

> Thou couldest have no power at all against me, except it were given thee from above : therefore he that delivered me unto thee hath the greater sin.—(John xix. 11.)

¶ The order was given at length, and the procession set out for the hill of execution. When Jesus stumbled and fell beneath the Cross, the women following in the procession were overcome by the sight. When He had been relieved of His burden, He turned and said :

> Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?—(Luke xxiii. 28-31.)

¶ Seven words fell from Jesus' lips while He hung on the Cross. The first was murmured while His executioners battered the nails through His hands:

> Father, forgive them; for they know not what they do.—(Luke xxiii. 34.)

The second was spoken to the penitent brigand—strange company to travel with, out into the realms of death:

> Verily I say unto thee, to-day shalt thou be with me in Paradise.—(Luke xxiii. 43.)

The third was His bequest to the beloved disciple:

> Woman, behold thy son! . . . Behold thy mother.—(John xix. 26f.)

The fourth was the desolate cry:

> *Eloi, Eloi, lama sabachthani?*—My God, my God, why hast thou forsaken me?—(Mark xv. 34.)

Ringed round by the tangle of earthly hate, He felt that the sense of the Presence of God had ebbed from His soul; but it was "My God, my God" still.

The fifth was the fainting cry:

I thirſt.—(John xix. 28.)

The sixth was the laſt surrender of faith:

Father, into thy hands I commend my spirit.
(Luke xxiii. 46.)

And then with the loud

It is finished!—(John xix. 30.)

His head sank on His breaſt, and He died.

PARALLEL REFERENCES

Matt. xxvi. 36-46=Mark xiv. 32-42=Luke xxii. 40-46, cf. John vi. 38, xii. 27.
Matt. xxvi. 50 cf. Luke xxii. 48.
Matt. xxvi. 52=John xviii. 11.
Matt. xxvi. 55=Mark xiv. 48f.=Luke xxii. 52f., cf. John xviii. 30f.
Matt. xxvi. 64=Mark xiv. 62=Luke xxii. 69f.
John xviii. 37=Matt. xxvii. 11=Mark xv. 2=Luke xxiii. 3.
Mark xv. 34=Matt. xxvii. 46.

EPILOGUE

WHILE this book is concerned only with the words which Jesus spoke in the days of His flesh, the last utterance of the days of the Resurrection which the Gospels record may fitly stand here. It breathes the sure conviction of the conscience of the early Church :

> All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit ; teaching them to observe all things whatsoever I have commanded you ; and, lo, I am with you alway, even unto the end of the world.—AMEN.

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